VOL. III

Systematic THEOLOGY

Ernest S. Williams

Systematic Theology

VOLUME THREE

PNEUMATOLOGY ECCLESIOLOGY

ESCHATOLOGY

By

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CONTENTS

Part 1: Pneumatology 3

Part 2: Ecclesiology 87

Part 3: Eschatology 161

Notes 265

Index 281

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PNEUMATOLOGY OUTLINE

CHAPTER ONE

PNEUMATOLOGY 5

Introduction—Unity and Trinity of the Godhead—The Holy Spirit and the Scriptures—Christ's Pre-authentication of the New Testament

CHAPTER TWO

PERSONALITY AND TITLES OF THE HOLY SPIRIT 9

Scripture Proof of Personality—The Holy Spirit Distinct From the Father and the Son—Titles of the Holy Spirit

CHAPTER THREE

WORKS OF THE HOLY SPIRIT 15

In the Universe—His Testimony to Jesus—His Work in Our Lord Jesus—His Work in the Apostles and Prophets

CHAPTER FOUR

SYMBOLS OF THE HOLY SPIRIT 19

Water—Fire—Wine—Wind—Oil—Oil at the Dedication of the Tabernacle—Oil for Light for the Candlestick—Oil in the Life of Jesus—Oil Typifies the Spirit in Believers—Oil at the Cleansing of the Leper—The Seal and Earnest

CHAPTER FIVE

THE WORK OF THE HOLY SPIRIT IN BELIEVERS 31

The Holy Spirit in Salvation—Conviction—Regeneration—Spiritual Life—Witness to Our Sonship—Life of Victory—Fruit of the Spirit—Intercession—Guidance—The Spirit and Service

CHAPTER SIX

THE BAPTISM WITH THE HOLY SPIRIT 39

The View of Many Concerning the Baptism—The Type and Fulfillment—The Baptism With the Spirit Defined—The Baptism With the Spirit Subsequent to Regeneration—The New Birth and the Baptism With the Spirit

CHAPTER SEVEN

EVIDENCES OF THE PENTECOSTAL EXPERIENCE 47

Foremost Evidence—Speaking in Other Tongues—Value of Speaking in Other Tongues—Tongues Not for Evangelism—New Testament Writers Spoke in Other Tongues—Argument That Tongues Shall Cease—Overstressing Tongues—Fair as the Moon

CHAPTER EIGHT

ENDUEMENT WITH POWER 53

Its General Nature—Its Special Characteristics—Its Initial Evidence—Testimonies of Eminent Scholars—Its Continuous Aspect—The Twofold Work of the Spirit in the Life of Christ—The Twofold Work of the Spirit in Believers

CHAPTER NINE

GIFTS OF THE SPIRIT 63

Charismata Explained—The Enduement of Power—Presence of the Supernatural in the Early Church—Inspirational Sessions—Worship at Rome—Manifestations Criticized—Purpose of Spiritual Gifts—Classification of Spiritual Gifts—Study of the Gifts—The Word of Wisdom—The Word of Knowledge—Discerning of Spirits—Faith—Working of Miracles—Gifts of Healing—Prophecy A Prophet Forthtells—The Prophet May Foretell—Prophecy Should Be Tested—The Gift of Tongues—Interpretation of Tongues—Necessary Accompaniments to Spiritual Gifts—Gifts Include Persons—Gifts in Romans Twelve—The Church Likened to a Body—Gifts Are Manifestations of Grace—This Should Be a Humbling Influence—Faith in the Exercise of Gifts—An Exposition Concerning Gifts in Romans Twelve—Ministry—Teaching—Exhortation—Christian Benevolence—Administration—Showing Mercy

CHAPTER TEN

THE SPIRITUAL WALK 83

The Flesh and the Spirit—Two Ways of Living—Encouragement

Chapter One

INTRODUCTION

Pneumatology, which is the doctrine concerning the concept of existence in the form of Spirit, could include the study of all spirits; God as Spirit, angels, both the fallen and the unfallen, and the spirit of man. Our study, however, is limited to the person and work of the Holy Spirit.

UNITY AND TRINITY OF THE GODHEAD

Two lines of teaching are found in the New Testament: (1) That which insists on the unity of the Godhead. *"We know . . . that there is none other God but one"* (1 Cor. 8:4; James 2:19), and (2) That which reveals distinctions in the Godhead—*"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all"* (2 Cor. 13:14). These distinctions are shown also at the baptism of Jesus (Matt. 3:16, 17), and in what is called "The great commission" (Matt. 28:19). The Father honors the Son; the Son honors the Father; the Holy Spirit honors the Son—*"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"* (John 15:26); *"Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of (from) himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he*

shall receive of mine, and shall show it unto you" (John 16:13, 14). The Father provides redemption through His love (John 3:16), the Son is the Redeemer; the Holy Spirit is the "Executive of the Godhead," who applies to each believer the benefits of redemption (Heb. 10:7-17).

Dr. A. J. Gordon says: "The Son reveals the Father, the Spirit reveals the Son." (cf. Note 1)

THE HOLY SPIRIT AND THE SCRIPTURES

In such scriptures as John 15:26; 16:13, 14 we are told how God was to provide for us the New Testament canon, or "rule for faith and practice." Unless we see this we might misinterpret the intent of the Lord in these promises. While we may expect the Holy Spirit to "guide us into all truth," and to "take the things of Christ and reveal them unto us," we do well to know what these truths and things are. The center of the revelation would be that He would glorify Christ, then take the things of Christ and set them forth—*"He shall glorify me: for he shall receive of mine, and shall show it unto you"* John 16:14. He also "will show you things to come" (v. 13). This the Holy Spirit did primarily to the apostles in directing them to record truth, but this ministry is also true for the believer in illuminating the truth and making it vivid to his consciousness.

We learn from John 15:26 of the Spirit's witness to Christ—*"When the Comforter is come . . . he shall testify of me"*; while in the verse that follows we read: *"And ye also shall bear witness, because ye have been with me from the beginning"* (John 15:27). Is this not one of the reasons why the disciples were so desirous of having one to take the place made vacant by the failure of Judas?

[Note their desire—"*Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*" Acts 1:21, 22.]

Jesus said they would be witnesses "because they had been with Him from the beginning"; that when the Spirit was come He would guide them into all truth, and would take the things of Christ and show them unto them: that He would glorify Jesus, and show them things to come. This the Holy Spirit did, leaving to us the sacred record in the holy Scriptures.

See the faith which Luke placed in these appointed messengers—"*Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word*" (Luke 1:2). Is this not a reason why one qualification for apostleship was that the one so recognized had been a companion of the Lord? Having seen Jesus was one of Paul's strongest arguments in favor of his apostleship—"*Am I not an apostle? . . . Have I not seen Jesus Christ our Lord*" (1 Cor. 9:1)? "*And last of all he was seen of me also, as of one born out of due time*" (1 Cor. 15:7).

When it is recognized that the Holy Spirit has given us the Scriptures, this will lead us to the Scriptures for guidance rather than to dreams and impressions. Dreams or impressions, while not to be ignored, must be in conformity to all truth through the written word—"*If they speak not according to this word, it is because there is no light in them*" (Isa. 8:20). The richest of divine revelation is to be found in the Scriptures that have been provided us. The Spirit who guided in revealing this

truth now guides us into all truth by taking the things of Christ, found in the Scriptures, and revealing them unto us. In the center of this guidance we find Jesus. All dreams, all visions, all spiritual utterances thought to be from God should be in harmony with the sacred Scriptures.

CHRIST'S PRE-AUTHENTICATION OF THE NEW TESTAMENT

In keeping with what has been said we quote from notes on John 16:12 as found in the Scofield Bible:

> (1) He expressly declared that He would leave "many things" unrevealed" (v. 12). (2) He promised that this revelation should be completed ("all things") after the Spirit should come, and that such additional revelation should include new prophecies (v. 13). (3) He chose certain persons to receive such additional revelations, and to be His witnesses to them (Matt. 28:19; John 15:27; 16:13; Acts 1:8; 9:15-17). (4) He gave to their words when speaking for Him in the Spirit precisely the same authority as His own (Matt. 10:14, 15; Luke 10:16: John 13:20; 17:20).

Chapter Two

PERSONALITY AND TITLES OF THE HOLY SPIRIT

PERSONALITY

One of the first requirements for those who would worship God in the Spirit is that they determine whether the Holy Spirit is an influence from God or whether He is a Divine Person who comes into our hearts to direct our worship.

Scripture Proof of Personality

As we study concerning the Holy Spirit we find the personal pronoun continually used concerning Him. *"He shall testify of me"* (John 15:26). *"I will send Him unto you"* (John 16:7). *"He will reprove the world of sin"* (v. 8). *"He will guide you into all truth"* (v. 13). *"He shall glorify me"* (v. 14).

Mind, which includes thought, feeling, and purpose is attributed to the Holy Spirit. *"And he that searcheth the hearts knoweth what is the mind of the Spirit"* (Romans 8:27). As man is possessed of natural knowledge, the Spirit possesses spiritual knowledge—*"For what man knoweth the things of man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God"* (1 Cor. 2:11).

(1) The Spirit searcheth the deep things of God—*"For the Spirit searcheth all things, yea the deep things of God"* (1 Cor. 2:10).

(2) The Spirit speaks, thus conveying to man the will of God—*"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"* (Gal. 4:6); *"He that hath an ear, let him hear what the Spirit saith unto the Churches"* (Rev. 2:7).

(3) Believers are compassed with infirmities. The Holy Spirit comes to help us—*"Likewise the Spirit also helpeth our infirmities"* (Romans 8:26).

(4) Among our infirmities is our inability to pray as we ought. Here the Spirit helps also—*"For we know not what we should pray for (or how to pray) as we ought: but the Spirit itself [Himself] maketh intercession for us with groanings which cannot be uttered"* (Romans 8:26, 27).

(5) The Holy Spirit becomes the great spiritual Teacher —*"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"* (John 14:26).

(6) The Spirit will bear witness to Christ—*"He shall testify of me"* (John 15:26).

(7) The Spirit will be the believer's Guide—*"He will guide you into all truth"* (John 16:13).

(8) In this guidance there will be checks as well as inspiration to go forward. Paul *"was forbidden of the Holy Ghost to preach the word in Asia,"* and checked from going into Bithynia—*"the Spirit suffered them not"* (Acts 16:6, 7).

(9) By the Holy Spirit persons are chosen of God for the work which He has appointed them—*"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have appointed them"* (Acts 13:2). When Paul called the Ephesian elders unto him he said—*"Take*

heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28).

(10) The Holy Spirit is the Spirit of life—*"It is the Spirit that quickeneth"* (John 6:63).

ASSOCIATION OF THE HOLY SPIRIT WITH THE FATHER AND THE SON

The Father, the Son and the Holy Spirit are each given distinction of Person and Position in the New Testament. At the baptism of Jesus the Father spoke from heaven while the Spirit descended upon Jesus to anoint Him for His life and ministry (Luke 3:21, 22). In the "great commission," baptism was to recognize relation of the one baptized to the Father, to the Son, and to the Holy Spirit (Matt. 28:19). In the apostolic benediction the Trinity are recognized (2 Cor. 13:14). Jesus spoke of the Spirit as *"another Comforter"* (John 14:16). Jesus was to go away; the Spirit was to come to take His place (John 16:5-7)—*"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear"* (Acts 2:33).

The following interesting notes on the unity of relationship of the persons in the divine Trinity are taken from *The Person of Christ* by H. R. Mackintosh:

> The Father, Son and Holy Spirit in their unity constitute the God whom we know as "the God of our salvation." Eph. 2:18 (p. 509). The Holy Spirit is the saving energy of God within human life. To call the Spirit impersonal must ultimately be meaningless for a religion to which the gracious power of God can never be a mere thing. Could the love of God be shed abroad in our hearts by the non-personal?
>
> The New Testament nowhere describes the Holy Spirit as a "seperate personality," yet the Holy Spirit must be as per-

sonal as God Himself. In Christianity the Spirit is identical with the Spirit of Jesus. In practical religion it is impossible to distinguish between the Spirit and Christ in the heart. Each blends vitally with the other. The Spirit is the form or mode of the Lord's presence. What is given by the Spirit is Christ transcendent and unlimited. If God is in Christ and if the Spirit gives a renewing of divine life, these central facts must somehow be gathered into a unitary conception of the Godhead.

TITLES

Among the titles of the Holy Spirit the following are some of the more important.

(1) *The Spirit.* The Holy Spirit is often spoken of by this term—*"For the Spirit searcheth all things, yea the deep things of God"* (1 Cor. 2:10). This is because of His activities. As the wind bloweth where it willeth, *"so is every one that is born of the Spirit"* (John 3:8). This gives sovereignty to the Spirit, yet we find that this sovereignty is used only in co-operation with the Father and the Son. Nicodemus was unable to grasp the meaning when Jesus spoke of the new birth by the Spirit, which shows that spiritual things are above human reasonings, requiring the enlightenment of the Spirit.

(2) *The Spirit of the LORD.* In the Old Testament the Holy Spirit is frequently spoken of under this title—*"And the Spirit of the LORD shall rest upon him"* (Isa. 11:2); *"The Spirit of the LORD God is upon me"* (Isa. 61:1). At the baptism of Jesus it is written, *"and he saw the Spirit of God descending like a dove, and lighting upon him"* (Matt. 3:16). He is spoken of also as *"the Spirit of the living God"* (2 Cor. 3:3).

(3) *The Holy Spirit.* This title distinguished Him from all other spirits. In the world are many spirits. *"We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against wicked*

spirits in the heavenlies" (Eph. 6:12). These are unholy spirits, which, if followed, lead to unholiness and wickedness. The Holy Spirit may be known from any of these in that He leads into holiness and away from sin. *"How much more shall your heavenly Father give the Holy Spirit to them that ask him?"* (Luke 11:13).

(4) He is spoken of as *"The eternal Spirit"* because He ever has been—*"Who through the eternal Spirit offered himself without spot to God"* (Heb. 9:14).

(5) He is *the Holy Spirit of promise* because He was promised to those who believe through the prophets in Old Testament times, and now comes in fulfillment of such promises. Jesus said, *"But wait for the promise of the Father . . . ye shall be baptized with the Holy Ghost not many days hence"* (Acts 1:5). *"Ye were sealed with that holy Spirit of promise"* (Eph. 1:13).

(6) He is also spoken of as the *Comforter—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name"* (John 14:26). The meaning of the word Comforter is paraclete, One always at hand when there is need.

(7) The Spirit of Christ. From time to time persons arise teaching that the Spirit of Christ and the Holy Spirit are two different Spirits. Some have taught that at conversion a person receives the Spirit of Christ; at sanctification, or the baptism with the Spirit, he receives the Holy Spirit. This teaching would make operative in the world two Spirits from God. For those who would teach this, if they believe in the Trinity of the Godhead, to be logical, they ought to teach that a person who now has the Spirit of the Son and the Holy Spirit should also seek and receive the Spirit of the Father.

The Bible teaches that the Holy Spirit is the Spirit

of Christ—*"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His"* (Rom. 8:9). In this verse the Holy Spirit is identified as *"the Spirit," "the Spirit of God," and "the Spirit of Christ."* In Gal. 4:6 we read, *"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts."* [See Phil. 1:19.] When the Spirit came at Pentecost His advent was as the Spirit of Christ, to reveal Christ. Acts 2:22, 23.

The Holy Spirit is spoken of as the Spirit of Christ because He is sent in the name of Christ—*"But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"* (John 14:26). When He comes into the heart, it is to make Christ known, and to beget within the nature of Christ. His special mission is to glorify our Lord Jesus—*"He shall glorify me; for he shall receive of mine, and shall show it unto you"* (John 16:14). It is by the Spirit that the full revelation of what Christ has purchased for us is made real.

The Holy Spirit, as the Administrator of what Christ has done for us, ministers that which Christ has purchased, *to* us and *in* us. So intimately does He work with Christ that, in human experience, His work is often spoken of as the work of Christ. He reveals the *"mystery of Christ"* (Eph. 3:4, 5); a mystery which includes *"Christ in you, the hope of glory"* (Col. 1:26-28). The great work of the Holy Spirit is to apply in human experience the benefits for which Christ died—*"Strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith"* (Eph. 3:16, 17).

Chapter Three

WORKS OF THE HOLY SPIRIT

We briefly consider the work of the Holy Spirit in the created universe, in testifying in the world to Christ, His ministry in the Life of Christ and His work in and for the Church.

IN THE UNIVERSE

The Psalmist says: *"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth"* (Psa. 33:6); *"Thou sendest forth thy Spirit, they are created"* (Psa. 104:30). Job testifies: *"The Spirit of God hath made me"* (Job 33:4). In the opening words of the Bible we read, *"And the Spirit of God moved upon the face of the waters"* (Gen. 1:2). Also *"by his spirit he hath garnished the heavens"* (Job 26:13). Thus we find the Holy Spirit intimately associated with the work of creation. (cf. Note 2)

HIS TESTIMONY TO JESUS

The testimony of the Spirit to the sinner is different from His witness to those who believe; to the one it is a testimony for the purpose of bringing the sinner to Christ, to the other it is witness to the fact that the believer belongs to Christ.

Jesus said that when the Spirit was come, He would testify concerning Him (John 15:26, 27), while, concerning the unsaved, He said the Spirit would *"reprove the world of sin, and of righteousness, and of judgment."* The Holy Spirit is needed if the gospel is to be effective.

Paul recognized the need of the Spirit and testified—*"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power"* (1 Cor. 2:4); *"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost"* (1 Thess. 1:5).

HIS WORK IN OUR LORD JESUS

(1) It was by the Holy Spirit that Jesus in His humanity was begotten—*"The Holy Ghost shall come upon thee (Mary), and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"* (Luke 1:35).

(2) His life was lived, and His atoning sacrifice was made, through the energizing Spirit—*"Who through the eternal Spirit offered himself without spot to God"* (Heb. 9:14).

(3) At His baptism He was anointed with the Spirit for His ministry—*"And the Holy Ghost descended in a bodily shape like a dove upon him"* (Luke 3:21, 22); *"How God anointed Jesus of Nazareth with the Holy Ghost and with power"* (Acts 10:38; see Isa. 61:1; Luke 4:14, 18).

(4) His whole life was lived under the guidance of the Spirit—*"Then Jesus being full of the Holy Ghost was led by the Spirit into the wilderness"* (Luke 4:1); *"And Jesus returned in the power of the Spirit into Galilee"* (v. 14); He was provided not power alone, but wisdom also—*"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding"* (Isa. 11:2). *"I have put My spirit upon him"* (Isa. 42:1; Matt. 12:17, 18).

(5) Through the Holy Spirit He was anointed with all

fullness and given God's message—*"For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him"* (John 3:34).

(6) After His resurrection, it was through the Spirit that He conveyed to the apostles His message for them —*"After that He through the Holy Ghost had given commandments unto the apostles whom He had chosen"* (Acts 1:2).

(7) In His resurrection the Holy Spirit was the quickening power—*"But if the Spirit of him that raised up Jesus from the dead dwell in you"* (Rom. 8:11). Jesus is our pattern—being *"the first born among many brethren"* (Rom. 8:29).

HIS WORK IN THE APOSTLES AND PROPHETS

By the Spirit the church was to function:

(1) God has set offices in the Church, among which were apostles and prophets. 1 Cor. 12:28, 29. [No further comments will be made here concerning apostles and prophets, since fuller consideration is given in the study of Ecclesiology].

(2) Truth hidden from men for ages has been revealed to apostles and prophets by the Spirit—*"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit"* (Eph. 3:5).

(3) The revelation made was of higher origin than the mind of man (1 Pet. 1:10-12; 2 Pet. 1:21; 2 Sam. 23:2; Heb. 3:7; Acts 28:25).

(4) The apostles and prophets spoke of their words as being the Word of God—*"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"* (1 Cor. 2:13; Mark 7:13; 1 Thess. 2:13).

Chapter Four

SYMBOLS OF THE HOLY SPIRIT

In the Bible are found a number of symbols of the Holy Spirit, several of which we shall consider.

WATER

Water may symbolize more than one Biblical truth. It tells us of judgment. By water the earth was deluged in the days of Noah (Gen. 7); by water Pharaoh and his army were drowned (Ex. 14:28).

Water may also symbolize cleansing through obedience to the Word—*"He saved us, by the washing of regeneration, and renewing of the Holy Ghost"* (Titus 3:5). [See also John 13:10; Eph. 25-27; Ex. 30:17-21.]

Water very definitely is set forth in Scripture as a symbol of the Holy Spirit. When Jesus talked with the woman of Samaria He compared salvation through the Spirit to the water in the well which Jacob had dug—*"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst"* (John 4:13, 14). Later, on the last day of the great Feast of Tabernacles, when the Jews were carrying water as an oblation, signifying how God had provided for them in the wilderness, Jesus stood and cried, *"If any man thirst, let him come unto me, and drink."* He then promised a flowing river from within the believing soul that would issue out—*"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He*

that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:37-39).

It is probable that the river, spoken of in Ezek. 47:1-12, will have a literal fulfillment in the kingdom age (Zech. 14:8), but it also conveys the truth that there are degrees of depth in the Holy Spirit which may be enjoyed. Some are content with a shallow experience—water to the ankles; others long to be filled with all the fullness of God, which is illustrated by "waters to swim in."

FIRE

Dr. George P. Pardington says: "Fire represents: (1) The presence of God and (2) The power of God." He refers to the burning bush and the appearance of the Lord to Moses in the bush (Ex. 3:2-6); the fire that fell upon the sacrifice of Elijah when he contended with the priests of Baal (1 Kings 18:38); and the fire that attended the baptism with the Spirit at Pentecost (Acts 2:3).

He then likens fire to the purging, purifying work of the Spirit of God—*"When the Lord shall have washed away the filth of the daughters of Zion . . . by the spirit of judgment, and by the spirit of burning"* (Isa. 4:4). It was when the seraphim touched the lips of Isaiah with the coal of fire that his iniquity was taken away, and his sin purged (Isa. 6:6, 7). When the Lord promised restoration and cleansing to the Jews and to the tribe of Levi He said He would be *"like a refiner's fire"* (Mal. 3:2-4).

When John the Baptist announced the coming of Christ, he said *"He shall baptize you with the Holy Ghost and*

with fire" (Matt. 3:11). This has reference to the sanctifying work of the Holy Spirit. It is a mistake to emphasize the dynamic activities without emphasizing as fully the Spirit's work in cleansing and forming character.

Dr. Farr, a godly Baptist minister of a generation ago, said:

> This symbol does not so much suggest consumption and combustion as subtle electric energy. It is an all-prevailing mighty force, energizing, illuminating, beautifying, and working all manner of wonders. . . . Fire is the great purifying and cleansing agent in nature. What fire is to the natural world, the Holy Spirit is to the supernatural world.

WINE

Quoting from Dr. Pardington again: "As a symbol of the Spirit, wine stands for stimulation, exhilaration, and hence, rejoicing"—*"And wine that maketh glad the heart of man."* Psa. 105:15. *"Give . . . wine unto those that be of a heavy heart."* Prov. 31:6. "In Eph. 5:18, two possible sources of stimulation are indicated —drunkenness and deity; full of wine or full of the Spirit. Human nature needs a stimulus of some kind. Doubtless the Holy Spirit was intended to be the original stimulus of humanity, but Satan has invented alcohol as a substitute."—Farr.

"Be not drunk with wine, but be filled with the Spirit" (Eph. 5:18) is as much a command of God as *"Thou shalt not steal."* One of the results of being so filled is the *"speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart unto the Lord"* (v. 19). Where there is full spirituality there will be freedom from deadness and formality. There will also be worship and thanksgiving—*"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"* (v. 20). It is as uncertain as

to how people will react under the blessing of the Spirit of God as it is uncertain as to how people will act under the influence of natural wine—with this difference: You may know that the actions of persons under the influence of the Holy Spirit will be morally right, and in harmony with Biblical truth.

WIND

Wind becomes a beautiful symbol of the Spirit. Jesus introduced it as such. When speaking to Nicodemus He said, *"The wind bloweth where it listeth (willeth), and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit"* (John 3:8). Jesus did not explain the new birth. He stated it as a fact that we might believe, not that we might fathom. Being a supernatural work by the Spirit of God, it is a work effected by the Infinite. Why then should finite man wish to understand its mystery before accepting its reality?

Dr. Farr says concerning the Holy Spirit under the symbol of wind:

> This symbol suggests the idea of universal expansion, life, and activity. Air is everywhere, touching, penetrating, and sustaining all things. Wind is air in motion; gently, in a breeze, swiftly, in a gale; and by the circulation of the air currents, healthfulness and purity are carried over the earth. The Holy Spirit likewise is the source and producer of natural, intellectual, and spiritual life, purity, and power.

There are two aspects of the Spirit's work in man (1) Born of the Spirit (John 3:3-8; Titus 3:5)—*"The washing of regeneration, and renewing of the Holy Ghost."* (2) Baptized with the Spirit—*"He shall baptize you with the Holy Ghost and with fire"* (Luke 3:16).

When the Spirit fell on the disciples at Pentecost, *"there came a sound from heaven as of a rushing mighty wind,*

and it filled all the house where they were sitting" (Acts 2:3). The result of this "mighty wind" from heaven is recorded in Acts 2:4. When Jesus spoke to His disciples about the coming of the Spirit, He said it would be as *"the Spirit of truth, which proceedeth from the Father"* (John 15:26). He thus likened the Spirit to the wind. Since the Spirit "proceedeth," which bears the thought of motion and continual coming, he who enjoys a Spirit-filled life enjoys this life as he continues to receive fresh infusions of the Spirit. Spirituality may begin in an experience, but the experience which produced spirituality must be retained by fresh renewals as the Spirit breathes His life and power afresh into the soul. Christ gave the secret of His spiritual life in the words, *"I live by the Father"* (John 5:57); the secret of believers' full spiritual life is as they live by the Spirit. Enoch had an experience in his youth, but the secret of his translation was that he "walked with God."

OIL

Oil is an outstanding symbol of the Spirit. A study of the provision made for worship under the ceremonial law of Moses gives to us some idea of the importance of oil:

OIL AT THE DEDICATION OF THE TABERNACLE

We have a record of the dedication of the tabernacle in Exodus, chapter forty—*"Thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy"* (Ex. 40:9, 10). The altar, which speaks of Christ's offering Himself through the eternal Spirit (Heb. 9:14) was to be anointed (Ex. 40:10); Aaron the high priest was to be anointed (v. 12). Aaron was a type of our Lord Jesus *"a great high priest, that is passed into the heavens"* (Heb. 4:14). Aaron's sons were to be anointed (Ex. 40:14, 15). This typifies the redeemed people of

God as "a royal priesthood" (1 Pet. 2:9). Without being set apart for their service by anointing with oil, none connected with the worship of the tabernacle could properly fulfill their calling.

OIL FOR LIGHT FOR THE CANDLESTICK

Jesus spoke of Himself as *"The Light of the world."* He then said to His disciples, *"Ye are the light of the world."* The world is in deep spiritual darkness. All the spiritual light it has is that which shines from the lives of Christian believers. We need the Holy Spirit to empower and to make our light so shine before men that they will see our good works, and glorify our Father which is in heaven (Matt. 5:16).

But the oil providing light from the candlestick does not refer to our light in the world. It refers to Christian worship. There was no light in the holy place of the tabernacle other than that which came from the candlestick. The candlestick, all of gold, typified our Lord Jesus. The oil which kept the light renewed, typified the Holy Spirit as "the Spirit of Christ," the One who would take the things of Christ and reveal them unto us. The type sets forth that it was light from Christ to those who met there to worship, the light being provided by the Spirit who takes the things of Christ and shows them unto us.

The Holy Spirit is needed in our devotions. Through Him light is given on the things of Christ. It was by the light from the candlestick that "the shew-bread" was seen. The shew-bread set forth in shadow our Lord Jesus *"the living bread which came down from heaven"* (John 6:51). Through the Spirit we are enabled to offer acceptable worship and praise. This is set forth in the altar of incense. For a description of these sacred vessels

see Ex. 37:17-29. It is the Spirit who provides *"the spirit of wisdom and revelation in the knowledge of him: the eyes of [our] understanding being enlightened"* (Eph. 1:17, 18). It is the Spirit also who helps in our prayers and devotions. *"For through Him we . . . have access by one Spirit unto the Father"* (Eph. 2:18).

Commenting on Ex. 27:20 the Scofield Bible reads:

> Oil is a symbol of the Holy Spirit. In Christ the oil-fed Light ever burns, the Light of the world. But here we have not the world, but the sanctuary. It is a question, not of testimony in and to the world, but of our communion and worship as believer-priests. In the Tabernacle there were two compartments, two lights. These two places are now one (Matt. 27:50, 51; Heb. 10:19-21). Christ is the Light of life, through the Spirit giving light upon the holy things of God, the shewbread and altar of incense. . . . We walk in the light, not merely which He gives, but in which He lives (1 John 1:7). . . . Our access, apprehension, communion, and transformation are by the Spirit. Our title to this presence is the blood, but only as filled with the Spirit do we really walk in the light.

OIL IN THE LIFE OF JESUS

In the first six chapters of Leviticus are set forth types of our Lord Jesus Christ, in various aspects of His sacrificial service and atonement. The first of these is the burnt-offering, which in a special way typifies what Jesus was to the Father in *"offering Himself without spot to God."* This is followed by the Meat, or meal-offering. In this offering no blood was shed. The offering pictures the life and quality of Christ in His humanity.

The meal offering was to be of fine flour, typifying the perfect and refined humanity of Jesus. With this offering they were to *"put frankincense thereon"* (Lev. 2:1), thus setting forth the fragrance unto God that should ascend from His life. With the offering there was to be no leaven (Lev. 2:11), illustrating that *"in Him was no sin."*

Honey also was forbidden in this offering, since the flour was to be *"baken in a pan"* (v. 5), or *"baken in a frying pan"* (v. 7), or *"baken in the oven."* (v. 4). Were honey added it would sour under the heat of being baked. Honey usually is interpreted as "natural sweetness." The fact that honey was not to be added to the cakes or wafers made of fine flour sets forth that the sweetness in the character of Christ was more than natural sweetness, which is pleasant until the fiery trials come, but under trial is likely to sour.

Of much importance in connection with the meal-offering is the use of oil. The flour could be *"mingled with oil,"* or *"anointed with oil."* (Lev. 2:4). Thus two aspects of the work of the Holy Spirit in the life of Jesus are set forth. *"Mingled with oil"* typifies His birth through the Spirit—*"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."* (Luke 1:35). *"Anointed with oil"* suggests His baptism at Jordan (Luke 3:21, 22)—*"How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him"* (Acts 10:38).

OIL TYPIFIES THE SPIRIT IN BELIEVERS

If there were two operations of the Spirit in the life of Jesus, one to bring Him forth, another to endue Him for service, may it not be equally true that there is a two-fold work of the Spirit in the lives of those who "believe on Jesus"? We recognize the birth and ministry of Christ to be unique. We also recognize that in salvation believers are both made partakers of His Divine nature (2

Pet. 1:4), and are also members of His working Body (1 Cor. 12:12).

In the new birth there is a work of the Holy Spirit which may well be likened to *"mingled with oil."* The Spirit comes in His regenerating work, impregnating the whole life with the spirit of Christ, producing in the believer the fruit of the Spirit (Gal. 5:22), quickening our mortal bodies with spiritual life (Rom. 8:11), and *"bearing witness with our spirit that we are the children of God"* (v. 16). *"Anointed with oil"* indicates an enduement of power from on high for the born-again believer.

OIL AT THE CLEANSING OF THE LEPER

Leprosy, as most Bible students agree, is a type of the nature of sin. In the ministry of Jesus He healed the sick (Matt. 8:16), while He cleansed the leper (Matt. 8:2, 3). In Leviticus 14 is found the law in Israel concerning the cleansing of the leper. First there must be provided *"two birds alive and clean"* (Lev. 14:4). The one bird must be killed *"over running water"* (v. 5). The living bird must be dipped in the blood of the bird that was killed. The leper was then to be sprinkled with the blood of the slain bird and pronounced clean, while the living bird was to be loosed into the open field (v. 7). The two birds are a type of Christ, the bird slain setting forth that, before the sinner can be cleansed from the leprosy of sin, Christ must be slain; that cleansing comes only through application of His blood, or the results of His sacrificial death. Releasing the living bird sets forth that, *"having made peace by the blood of His cross"* Christ is now risen and ascended to the right hand of the Majesty on high.

In commemorating his cleansing the leper was to bring his offering (Lev. 14:10). This offering was to include

"three tenth deals of fine flour for a meal-offering mingled with oil, and one log of oil." In this meal-offering we have typified the Lord Jesus, for any cleansing should bring consciousness of Him and appreciation for "the man Christ Jesus."

But the service is not yet finished. The man must be presented at the door of the tabernacle with his trespass-offering (vv. 11, 13), and the blood of the trespass-offering was to be put on the tip of the right ear, and upon the thumb of his right hand, and upon the great toe of his right foot (v. 14). This signifies that the work of atonement is now applied to him. But with this there is a *"log of oil"* (v. 15) from which the priest is to pour into the palm of his left hand. Then the priest is to sprinkle the oil seven times before the Lord, and, dipping his finger into the oil, is to apply the oil upon the blood, to the ear, the toe, and thumb of the leper that is being cleansed. This typifies that first in the order of being cleansed from sin there is to be faith in the atoning blood of Christ. When the blood is accepted, the Spirit, typified in the oil, is applied. In other words, what the atoning blood has purchased, the Holy Spirit witnesses to, and makes real in experience and life, namely, the cleansing purchased by the blood of Christ (v. 16).

To be forgiven, cleansed, born of God is glorious. The leprosy of sin is gone; redeemed man is a *"new creature in Christ Jesus."* But the work is not yet finished. The oil still retained in the hand of the priest is now poured *"upon the head of him that is to be cleansed"* (vv. 18, 29). This means that there is an outpouring of the Spirit for the Christian believer that is bestowed upon the oil of regeneration—*"Ye shall receive power after that the Holy Ghost is come upon you."*

THE SEAL AND EARNEST

In Eph. 1:13, 14 we read *"after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."* This indicates that there is a *"purchased possession,"* but which is not yet actually possessed. It is our eternal inheritance, which begins with the *"redemption of our body"* (Rom. 8:23). This will take place when our Lord Jesus returns for the Church (1 Thess. 4:15-18). Included in this redemption, is the deliverance of this world *"from the bondage of corruption into the glorious liberty of the children of God"* (Rom. 8:21). Of this the Holy Spirit is an earnest or token payment. An illustration of the earnest is seen in the jewels which Abraham's servant bestowed upon Rebekah, assuring her of Isaac's wealth and honor. But let us remember that the gifts and blessings are not the earnest. It is the "Holy Spirit of promise" Himself.

While the earnest is a foretaste of the glory which shall be ours (Heb. 6:5; 12:22-24), it also is a seal, assuring us that we belong to the Lord. The earnest signifies that what we now possess is of the same kind as what is in prospect; the seal signifies that we are the inheritance of God (Eph. 1:18). Bought with a price, we are to glorify God in our bodies and in our spirits which are His (1 Cor. 6:20). Jeremiah, buying the inheritance from his uncle's son at a time when he knew the Jews were going into captivity, with assurance that they would return, illustrates our Christian position. The price is paid and the purchase sealed, but possession is yet future (Jer. 32:6-15).

Chapter Five

THE WORK OF THE HOLY SPIRIT IN BELIEVERS

In this chapter we consider a wide scope of truth, applicable to each born-again believer. Further great privileges in Christian experience are offered to the believer to be embraced, sought after, and enjoyed. The Holy Spirit is spoken of as "proceeding from the Father." This signifies motion. He is therefore likened to the wind. Enjoyment of the blessings promised in the Scriptures depends upon our living in the Spirit. It is God's will to give us experiences, but it is not His will that we live in such experiences alone. We are to *live in God.* Israel enjoyed many experiences in the wilderness, but were never to abide in them. When the cloud of the divine presence moved, they moved. They were to keep their eyes upon the cloud and to move with the cloud. In the Holy Spirit is life and progress. They who live in the Spirit *"grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."* They who live only on experiences once received, delightful as such experiences may have been, may find that the cloud has moved on and they are left behind.

THE HOLY SPIRIT IN SALVATION

No one is saved except by the work of the Holy Spirit, whose function is to take the things of Christ and reveal them unto us (John 16:15). Of these things, that which is of first importance is to make known in us what Christ has wrought for us. By the law was the knowledge of sin (Rom. 3:20); by the Spirit is the knowledge of salvation (Rom. 8:16).

CONVICTION

The first step in salvation is "conviction." This is the awakening work of the Spirit. The sinner is *"dead in trespasses and sins, without God and without hope in the world."* Were it not for the work of the Spirit, he would remain without hope, for there is not within man by nature that which would beget willingness to "cease from sin." Jesus said, *"No man can come to me, except the Father which hath sent me draw him"* (John 6:44). The means by which the Father draws is the Holy Spirit—*"And when He is come, he will reprove the world of sin, and of righteousness, and of judgment"* (John 16:8). He will reprove of sin, *"because they believe not on me."* He will convince of righteousness. Adam Clarke makes this to mean "the innocence and holiness of Christ manifested by His resurrection from the dead." In His resurrection Christ was *"declared to be the Son of God with power, according to the Spirit of holiness"* (Rom. 1:4). The judgment which the Spirit would convince of was the judgment against Satan. By the Spirit the realm of Satan was to know that *"the prince of this world is judged."* When Pentecost came, the Spirit shook not only *"all the place where the disciples were sitting,"* but also the foundations of Satan's kingdom. The purpose of the atonement was *"that through death He (Christ) might destroy him that had the power of death, that is the devil"* (Heb. 2:14). The Spirit is come to make this destruction real in believing lives. The Spirit who strove with men prior to the flood (Gen. 6:3), strives with men of today that they might be brought to God.

REGENERATION

The terms *new birth* and *regeneration* mean the same. It is entering into a new and spiritual life. The Bible

says concerning our unregenerate state that we were *"dead in trespasses and sins"* (Eph. 2:1). Because salvation brings newness of life it is likened to a resurrection (Eph. 2:5, 6). Regeneration is also spoken of as a washing—*"the washing of regeneration;"* and as a renewing—*"And renewing of the Holy Ghost"* (Tit. 3:5). In salvation the Holy Spirit brings into the soul the life of God, cleansing from the defilement of sin. This introduces a new law into man's being, *"the law of the Spirit of life in Christ Jesus,"* with the result that the redeemed soul is *"made free from the law of sin and death"* (Rom. 8:2).

The means to this end are threefold: First, there is the gospel; then, the messenger of the gospel; finally, the Holy Spirit to quicken the message.

SPIRITUAL LIFE

The Spirit who begets spiritual life in the soul must continually provide that life. He who is saved must rely on the Spirit to keep. To this end he must ever believe that the Spirit has come within him to abide. Jesus said, *"I will not leave you comfortless."* The word "comfortless" literally means "orphans." *"But ye are not in the flesh [dependent on self-effort] but in the Spirit [indwelt by the Spirit] if so be that the Spirit of God dwell in you"* (Rom. 8:9). The unsaved man is the temple of sin; in salvation he becomes the temple of God (1 Cor. 3:16).

WITNESS TO OUR SONSHIP

He who accepts the Lord Jesus as his personal Saviour *"has the witness in himself"*—*"The Spirit itself (himself) beareth witness with our spirit, that we are the children of God"* (Rom. 8:16). Our understanding of this has been that when a person is saved, the Spirit assures

him that he is *"accepted in the Beloved."* A further interpretation is given of Rom. 8:16 which adds to the thought. Paul did not say that the Spirit bears witness "to our spirit," but "with our spirit." He spoke of having the testimony of his own spirit—*"my conscience also bearing me witness in the Holy Ghost"* (Rom. 9:1). Then he adds the witness of the Spirit—*"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father"* (Gal. 4:6).

LIFE OF VICTORY

The Holy Spirit is the great spiritual emancipator, condemning sin in the flesh (Rom. 8:3), providing righteousness in its place—*"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit* (Rom. 8:4); *"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live"* (Rom. 8:13). It is the work of the Spirit to keep and to give power over the flesh; it is the work of the believer that he co-operate by faith with the Spirit—*"But if ye through the Spirit do mortify the deeds of the body, ye shall live."* Two possibilities of life are shown in Gal. 5:16-25, a life in the flesh, or a life in the Spirit. The Spirit has come to guide into a holy life—*"For as many as are led by the Spirit of God, they are the sons of God"* (Rom. 8:14).

FRUIT OF THE SPIRIT

It is the work of the Spirit to bring forth the fruits of righteousness in the believer (Gal. 5:22, 23). All Christian virtues in us are the work of the Spirit. The fruit of the Spirit is not "fruits of the Spirit," but "fruit." It has been likened to a cluster of grapes all on one stem. The flesh can never bear this fruit, neither can it be produced

by self-effort. Christian virtues come from yieldedness to God and faith, which looks to the indwelling Spirit to take full control and bear His own fruit.

INTERCESSION

In different places the Bible teaches the need of the Holy Spirit in communion and in effective prayer—*"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought"* [*or how to pray as we ought*]: *but the Spirit itself* [*Himself*] *maketh intercession for us with groanings which cannot be uttered"* (Rom. 8:26). Verse 27 shows that the Spirit's intercession is always effective *"because he maketh intercession according to the will of God."* His intercessory work is further seen—*"For through him* (*Christ*) *we both* [*Jews and Gentiles*] *have access by one Spirit unto the Father"* (Eph. 2:18); *"Praying always with all prayer and supplication in the Spirit"* (Eph. 6:18); *"Praying in the Holy Ghost"* (Jude 20). These scriptures reveal how much we need to wait on God for the moving and help of the Spirit in our worship. It is as we are moved by the Holy Spirit that we become effective. Christ is our advocate in heaven, the Spirit is the advocate in our hearts.

GUIDANCE

We know of no subject that needs more careful consideration than this. Too many feel that "guidance" requires some peculiar and mysteries manifestation, and once this manifestation is received it is to be obeyed whether in harmony with the Scriptures or not. In guidance the first fact revealed concerning the Holy Spirit is that He "will bring to remembrance"—*"Howbeit when the Spirit of truth is come, he will guide you into all truth."* Christ is "the truth," the Holy Spirit is "the Spirit of truth."

When He comes it is to reveal Christ to us and in us. The Spirit ever draws to Christ—*"He shall glorify me: for He shall receive of mine, and shall show it unto you"* (John 16:13, 14); *"He shall bring all things to your remembrance, whatsoever I have said unto you"* (John 14:26).

Largely, this guidance will come through illumination of the Word of God—*"And take . . . the sword of the Spirit, which is the Word of God"* (Eph. 6:17); *"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another"* (Col. 3:16); *"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God"* (1 Cor. 2:12). This does not mean that where the Spirit of God is there will not be manifestations of God. It means that such manifestations will be guided in harmony with the Word—*"And be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"* (Eph. 5:18, 19). When the word of Christ dwells in us richly, worship will be enriched and glorious; and there will be a profitable *"teaching and admonishing one another in songs, and hymns and spiritual songs, singing with grace in your hearts to the Lord"* (Col. 3:16). How different is the guidance of God in spiritual things from natural wisdom. (1 Cor. 1:19-21, 26, 27; Matt. 11:25). We need therefore, if we would be led by the Spirit, to put away our own righteousness and reasonings (Phil. 3:4-7, 9; Rom. 10:3; 2 Cor. 10:4, 5). Paul learned to depend wholly on the Spirit in his ministry (1 Cor. 2:1-5; 1 Thess 1:5). Because man is so inclined to depend on self, God has chosen the unwise, the weak, the base, that through these

He might manifest His wisdom. When Paul possibly became a little self-centered through spiritual revelations, God gave him a thorn in the flesh (2 Cor. 12).

SPIRIT AND SERVICE

In addition to the many personal blessings of the Spirit, there is His work in sending forth laborers to work in the Lord's vineyard. When Jesus closed His public ministry, He entered into confidential conversation with His disciples. John's Gospel, chapters thirteen to seventeen, records these important moments and what He said. After His resurrection Jesus announced *"that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem"* (Luke 24:47). That the disciples might properly present this message, He said, *"And, behold, I send the promise of my Father upon you: but tarry in the city of Jerusalem, until ye be endued with power from on high"* (Luke 24:49).

The importance of enduement of power from on high for service is repeated and described. Ministering to the disciples during the forty days after His resurrection Jesus said, *"Wait for the promise of the Father,"* and *"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me"* (Acts 1:4, 8). Successful service requires the anointing of the Holy Spirit.

While the enduement was required of all, the manner of guiding into service became individual and distinct. In the calling of Paul and Barnabas there was a time of waiting on God for the knowledge of His will, a principle always safe to follow (Acts 13:1, 2). But because God worked in a certain way at Antioch must not be looked upon as the only way in which He might work. We have no record of Paul perpetuating this method

Letniční biblická akademie
V zídkách 402

throughout his ministry. That he was a man of God who sought God, we know, but that he laid down any certain rule by which God must guide, we have no record.

Persecution as well as direct guidance became a means in the plan of God. Philip's going to Samaria to preach resulted from the persecution that had risen (Acts 8:1). Through the persecution the disciples were scattered and *"they went forth and preached everywhere"* (Mark 16:20). Peter had an unusual experience at Joppa in which he was prepared for a ministry to the house of Cornelius (Acts 10:9-22), and Philip was called from a great revival that he might preach to a lone Ethiopian (Acts 8:26). Such instances are cited that they might encourage looking to God for His will. By a study of the various ways in which the Lord led the Church in the beginning we learn that guidance was at times direct, while, at other times, providences became clear indications. An open heart and an open door may be a means of divine planning as much as special manifestations indicating the divine will.

Chapter Six

THE BAPTISM WITH THE HOLY SPIRIT

The baptism with the Holy Spirit is important, since the believer needs the enduement of power which the Spirit gives. Whether or not there is a definite crisis experience in which the baptism with the Spirit is given, or whether the new birth and the Baptism are the same, has been a matter of controversy. Some are willing to believe that fresh quickenings of the Spirit may be had after salvation, but refuse to look upon such as a definite crisis experience. Others are fully as certain that there is a crisis experience subsequent to the new birth, claiming their knowledge both from the Word of God and from personal experience. In a later study a number of testimonies will be presented, given by men who are representative of different Protestant bodies, in which they feel assured that there is a baptism with the Spirit following conversion.

Perhaps one of the most difficult subjects to analyze by the human mind is how the Spirit can be received and abide in the new birth, and yet a further infilling can be realized in a subsequent experience. While the distinction may cause some perplexity for those who seek to understand this mystery through mental reasoning, no question remains with those who have entered and enjoy such experience.

ARE THE BAPTISM AND THE NEW BIRTH THE SAME?

The Scofield Bible speaks for many when it says —"one baptism, many fillings. The New Testament distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit. Every believer is born of the Spirit and indwelt by the Spirit, whose presence makes the believer's body a temple, and baptized by the Spirit, thus sealing him for God."—Note on Acts 2:4. The Scofield Bible also recognizes "many infillings." This is a truth which many overlook. It distinguishes between having the Spirit and being filled with the Spirit. While the Scofield Bible does not teach, neither is its comment intended to teach, a definite subsequent infilling of the Spirit, we are sure that its author would welcome special visitations from the presence of the Lord among the people of God. Such an open door for special infillings would not be welcomed by some. To them the work of salvation seems the end of the Spirit's activities. (cf. Note 3)

GROUND FOR THIS IN TYPE AND FULFILLMENT

Those who believe the new birth and the baptism with the Spirit to be one and the same are not without Biblical reasons for so believing. The type which sets forth the New Testament Church is found in Lev. 23:16, or at Pentecost. Pentecost means fifty. Establishing of the Church will be considered further in our study of Ecclesiology. Before the coming of the Spirit in New Testament manner, it had been said, *"For the Holy Ghost was not yet given; because that Jesus was not yet glorified"* (John 7:39). Pentecost was the birthday of the Church. We must therefore respect godly men who believe that, since the Church was founded at Pentecost, and the new birth brings us into the Church and

family of God, the new birth and the baptism with the Spirit are one and the same. It becomes necessary that the Scriptures be examined that we might see if a baptism with the Holy Spirit may be expected subsequent to the new birth.

THE BAPTISM WITH THE SPIRIT DEFINED

The Baptism with the Holy Spirit is a definite experience. It was definite in the time of the early Church, it ought to be definite today. Too much is too often taken for granted. Seekers are told to take the Spirit by faith. Unfortunately, in too many instances, all they take is a consent to truth. The Holy Spirit is life and power.

So definite is the experience of being filled with the Spirit that it is given different descriptions. One description is *"Filled with the Spirit"* (Acts 2:4). When Jesus communed with the disciples concerning the coming of the Spirit, He said: *"Wait for the promise of the Father, which . . . ye have heard of me. Ye shall be baptized with the Holy Ghost not many days hence"* (Acts 1:5, 6). With the promise of the Spirit there was a promise of power—*"But ye shall receive power, after that the Holy Ghost is come upon you."* The purpose of this power was that they might be able ministers of the New Covenant, fervid witnesses to Christ—*"Ye shall be witnesses unto me"* (Acts 1:8).

When the Spirit came it is said *"The Holy Ghost fell on them"* (Acts 10:44-46). No one present when the Spirit fell upon the house of Cornelius had any doubt that the Holy Spirit had come. Peter, when telling of the outpouring of the Spirit on the house of Cornelius said: *"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning."* It is of interest to study what

took place at Pentecost, then to see what took place at the home of Cornelius. Peter says the experiences were so similar as to be the same—*"Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God"* (Acts 11:17)?

The Holy Spirit is *"the promise of the Father."* After His resurrection Jesus gave the commission to the disciples —*"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. He then said: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"* (Luke 24:47-49).

THE BAPTISM WITH THE SPIRIT SUBSEQUENT TO REGENERATION

If we are to be guided by the record in the New Testament, the baptism with the Spirit is subsequent to conversion. There is plentiful evidence that the disciples who received the Spirit at Pentecost were already in a saved state. This truth cannot be easily dismissed by saying the days of the ministry of Jesus on earth were in a transition period between the Old and the New Testament times. Whatever a person may think concerning this, the evidence shows that the disciples were not of the world even as Christ was not of the world (John 17:14). Their names were written in heaven (Luke 10:20). They were spiritually clean (John 15:3) and were acknowleged by Jesus as united to Him as a branch is to the vine (John 15:4, 5). Yet they had not received the baptism with the Holy Spirit. The Baptism came to them *"when the day of Pentecost was fully come"* (Acts 2:1-4).

Those who received the baptism with the Spirit at Samaria had *"believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"* (Acts 8:12); *"And there was great joy in that city"* (v. 8). Yet they had not received the baptism with the Holy Spirit. It was some time later that the church at Jerusalem sent Peter and John, *"Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus)."* It was as Peter and John prayed and laid their hands on them that they received the Holy Ghost (Acts 8:15-17). With the baptism with the Spirit there came a stir. There was something which the sorcerer Simon saw that got hold of him. How different was this from many present-day claims to the baptism with the Holy Spirit in which nothing takes place.

At Ephesus, whatever was included in "John's baptism," Paul instructed the disciples further—*"John verily baptized with the baptism of repentance saying unto the people, that they should believe on him which should come after him, that is on the Lord Jesus."* This was followed by Paul's laying hands on them and as he did so *"the Holy Ghost came on them: and they spake with tongues, and prophesied"* (Acts 19:2-7).

With these definite evidences of a baptism with the Spirit subsequent to regeneration, why should any oppose those who seek such an experience? We know there has been much talk; efforts have been made seeking to explain that the Spirit came as recorded in the Book of Acts in apostolic days, but such manifestations of the Spirit, and receiving through prayer and laying on of hands, continued only until God opened the door to the Gentiles

at the home of Cornelius. Since then the dispensational plan is that the Holy Spirit is received without prayer or help from man in the new birth. Such teaching might be held satisfactory were evidences present similar to the evidences found in the written Word. But the record does not stop at the house of Cornelius. According to Biblical chronology those who received the Spirit at Ephesus did so about thirteen years after the Spirit fell at the home of Cornelius.

Each experience of receiving the Baptism with the Spirit was in some ways dissimilar. The disciples who received at Pentecost had enjoyed a long period with our Lord Jesus. Those at Samaria had some days between their conversion and their receiving the Holy Spirit. At Ephesus the disciples were walking with God according to the enlightenment which they had received from Apollos, until Paul came their way. At the home of Cornelius, while Peter was speaking concerning Christ and redemption the Spirit fell. We are thankful that each of these experiences was different from others. Were it not so, man would endeavor to harness the working of the Holy Spirit to his set form of doctrine. The Holy Spirit is free. He knows the hungry heart. He is not so much concerned as to our ideas as to how He must work. He works according to His will as He sees need. But when He comes in power it is readily known that He is there.

THE NEW BIRTH AND THE BAPTISM WITH THE SPIRIT

In the new birth the temple is fitted for the infilling of the Holy Spirit. In our study of the types concerning the Holy Spirit we considered the meal-offering, which typified the Man Christ Jesus. In this type there was fine flour mingled with oil, or fine flour anointed with

oil; mingled with oil very nicely setting forth the work of the Spirit in His birth, the anointing with oil, typifying the anointing of the Spirit which He received at His baptism in Jordan. If there were two distinct operations of the Spirit in the life of Christ, why might there not be two operations of the Spirit in the life of the believer? The one produces the new birth, the other an enduement of power from on high.

In the cleansing of the leper we learned that the first action of the priest was to apply the blood of the slain bird to the leper's right ear, to his right thumb, and to his great toe. This was followed by the application of the oil over the blood. How nicely this typifies the witness of the Spirit to the cleansing efficacy of the blood of Christ. Then came the further work of the priest. The residue of the oil was poured on the head of the leper. The type sets forth, first, that the leper must be cleansed through the blood, by the Holy Spirit. He is then ready for the anointing with the oil. Applying the type to Christian experience—upon accepting Christ as Saviour and Lord the Spirit witnesses to the redeeming work of the blood. This is what takes place in the new birth. Then comes the residue of the oil, the outpouring of the Spirit on the cleansed, regenerated life.

At Pentecost Peter preached, *"Repent ye and be baptized every one of you . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost"* (Acts 2:38). This indicates that repentance and remission of sins prepared the way for the infilling of the Spirit. In Acts 3:19 Peter said, *"Repent ye therefore, and be converted, that your sins may be blotted out."* Then the R.V. reads, *"That so may come times of refreshing from the face of the Lord."* This again indicates that repentance and conversion

prepare the way for the outpouring of the Spirit. In Eph. 1:13 we read, *"After that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."* This indicates the Baptism subsequent to the new birth.

Adding the teaching of these Scriptures to the time and manner of the receiving of the Holy Spirit in the Book of Acts, we have certain ground for believing the baptism with the Spirit is an enduement of power on the cleansed believer.

Chapter Seven

EVIDENCES OF THE PENTECOSTAL EXPERIENCE

Having considered the scripturalness of the baptism with the Spirit subsequent to the new birth, we now consider what the scriptural evidence of being filled with the Spirit may be.

THE FOREMOST EVIDENCE

That which is of first importance is *"power from on high."* (Acts 1:8). To be filled with spiritual power is the purpose of the baptism with the Spirit.

Seeking to distinguish the new birth from the baptism with the Spirit one has explained as follows: "In the new birth the Holy Spirit is the Agent, the atoning blood the means, the new birth the result; in the baptism with the Spirit, Christ is the Agent (*"He shall baptize you with the Holy Ghost and with fire"*), the Spirit the means, the enduement with power the result." Another says, "In the new birth the Spirit comes within, in the baptism the Spirit comes upon." There is some reason in this explanation since so often in the Old Testament we read *"The Spirit came upon him."* In the Baptism at Pentecost, however, the Spirit was both upon and within. The place where the disciples were assembled was filled, and the disciples themselves were filled.

EVIDENCE OF SPEAKING IN OTHER TONGUES

Many godly men insist the teaching that every Pentecostal baptism with the Spirit will be accompanied with

speaking in other tongues is in error. They cite 1 Cor. 12:10 as proving that speaking in other tongues is but one of the gifts of the Spirit, and not a Pentecostal evidence. Others make a distinction here. They believe the speaking in tongues which is subject to control, to be a language imparted specially for personal edification (vv. 4, 17) and subject to control by its possessor. They believe this speaking in tongues is the same in kind as that received in the baptism with the Spirit, with this difference; upon receiving the baptism with the Spirit all speak in other tongues. This initial experience is not subject to the controls advised in 1 Corinthians 14, while the gift, a language imparted as a permanent resident in the believer, is subject to control. The gift of tongues is not given to all (1 Cor. 12:28-30), while speaking in tongues in the initial experience is for all. (Acts 2:4-6; 10:46; 19:6).

At Pentecost there took place *"this, which ye now see and hear"* (Acts 2:33). In three of the five records of receiving the baptism with the Spirit the believers all spoke in Spirit-given languages upon receiving, while, in the other two instances the speaking in other tongues is implied. At Samaria, *"when Simon saw that through the laying on of the apostles hands the Holy Ghost was given, he offered them money, saying Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost"* (Acts 8:18, 19). He had been seeing miracles and signs, but nothing like what took place when the disciples received the Holy Spirit. The other baptism with the Holy Spirit where speaking in tongues is not mentioned is the Baptism of Saul of Tarsus (Acts 9:17). It is reasonable, however, to infer that he also spoke in other tongues upon receiving the baptism with the Spirit since

his testimony is, "I thank my God, I speak with tongues more than ye all" (1 Cor. 14:18).

VALUE OF SPEAKING IN OTHER TONGUES

Two outstanding resultant promises are given in the Scriptures in connection with receiving the Spirit—rest and refreshing. The prophet Isaiah was inspired to write, *"For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing"* (Isa. 28:11, 12). The promise is both rest and refreshing. This promise is quoted in the New Testament as being fulfilled in the baptism with the Spirit—*"In the law it is written, With men of other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not"* (1 Cor. 14:21, 22). Tongues therefore are a sign of the rest and the refreshing. It is because of the response to personal blessing and enriching that untaught Spirit-filled believers sometimes bring confusion into public worship by the exercise of the unknown tongue. Their reactions do not edify others. In the interest of other believers in the assembly it were better that they restrain themselves, and use the unknown tongue liberally in private worship (1 Cor. 14:2, 18, 19). But because misuse is evident in some is not sufficient reason for rejecting and turning aside from the blessing which the Bible reveals to be associated with such a supernatural bestowment.

TONGUES NOT FOR EVANGELISM

Some have believed that, because on the Day of Pentecost the multitude said, *"And how hear we every man in our own tongue, wherein we were born"* (Acts 2:8), that tongues given at Pentecost were for the evangelizing

of the world. Such a belief is erroneous. The disciples were ejaculating in short sentences by means of the unknown tongue *"the wonderful works of God"* (Acts 2:11). The speaking did not involve messages of instruction, but rather words of praise. Explanation of the phenomenon was made by Peter—*"For these are not drunken, as ye suppose . . . but this is that which was spoken by the prophet Joel"* (vv. 15, 16). He then unfolded to the listeners that the promise made unto the fathers through the prophet Joel was finding fulfillment in those who were believers in the Lord Jesus Christ.

Some have gone so far as to state that the speaking in tongues at Pentecost and the tongues among the believers at Corinth were different in character, the tongues at Pentecost being from God, the tongues at Corinth being of doubtful origin. The tongues at Corinth were of the same character as the tongues in which the apostle Paul spoke (1 Cor. 14:18). In tongues they were worshipping God (v. 2). Those who have spoken in tongues in private worship and devotion can testify to the enriching, spiritual rest, and refreshing to the soul that results from such communion with God. But let none think that the speaking in tongues is for world evangelism.

NEW TESTAMENT WRITERS SPOKE IN OTHER TONGUES

Many do not realize that they owe a great debt of appreciation to persons who spoke in other tongues. The possibility that Peter was the author of the Gospel of Mark, and that Mark was his amenuensis, makes the writers of three of the four Gospels persons who spoke in other tongues, and we have no reason for saying Luke did not speak in other tongues also. Each of the Epistles, unless it be Hebrews and James, were written by men who spoke in other tongues. If the writer of the Epistle of

James was "James the son of Alphaeus," (Matt. 10:3), then certainly its author spoke in other tongues. This is equally true concerning Jude if he was "the brother of James" (Luke 6:16). I am aware that there are those who believe James and Jude who wrote the Epistles were possibly the brothers of our Lord Jesus (Matt. 13:55). Even so, what right have we for excluding them from speaking in other tongues when all the other writers were blessed with such utterance? When we think that our Christian heritage has been handed down to us through men who enjoyed this experience, it ought to make us think soberly concerning this manifestation in our day, lest we reject that which God would have us accept and enjoy.

ARGUMENT THAT TONGUES SHALL CEASE

Some who oppose any present spiritual manifestations, tell us that miracles and signs were given only until the Scriptures had been produced. Now that the canon of Scripture is recognized, say they, we are to trust the written word without spiritual ecstasies. They quote *"whether there be tongues they shall cease"* (1 Cor. 13:8). To be fair in their explanation they ought also to quote *"whether there be knowledge, it shall vanish away."* The time is coming when our feeble present knowledge will give way to seeing and knowing even as also we are known (1 Cor. 13:12). Then tongues shall cease.

OVERSTRESSING TONGUES

We would not overstress tongues. That which is of greatest importance in seeking the Holy Spirit is "being filled." When a person is sufficiently yielded and filled with the Spirit, the speaking in other tongues will care for itself. It seems well, however, to acquaint redeemed men with the privilege which is theirs and to encourage that they be "filled with the Spirit" and to expect mani-

festations of the Spirit upon being filled that are comparable to the manifestation recorded in the Word of God. Where the Spirit fell it was not "some received a gift," but *"they all began to speak with other tongues as the Spirit gave them utterance."*

DISPENSATIONAL FLUCTUATIONS OF SPIRIT MANIFESTATIONS

The Church may be likened to the moon. S. S. 6:10. As the moon waxes and wanes, so has the spirituality of the Church. When spirituality has been low, manifestations of the Spirit have ceased. As the spiritual tide has returned, manifestations of the Spirit have reappeared. It has been in times of intense spirituality that the speaking in tongues has been most evident in the Church.

Chapter Eight

ENDUEMENT WITH POWER

Our own beloved brother, the late Myer Pearlman, discusses the Holy Spirit as "the enduement with power" most ably in his *Knowing the Doctrines of the Bible.* We quote extensively as follows:

Its General Nature

In this section we shall deal with another mode of operation, His energizing work. This last phase of the Spirit's work is set forth in Christ's promise: *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."* Acts 1:8.

(1) The main feature of this promise is power for service and not regeneration for eternal life. Whenever we read of the Spirit coming upon, resting upon, falling upon, or filling people, the reference is never to the saving work of the Spirit but always to power for service.

(2) The words were addressed to men already in intimate relationship with Christ. They had been sent out to preach, armed with spiritual power for that purpose (Matt. 10:1); to them it was said, "Your names are written in heaven" (Luke 10:20); their moral condition was described in the words, "Now ye are clean through the word which I have spoken unto you" (John 15:3); their relationship to Christ was illustrated by the figure, "I am the vine, ye are the branches" (John 15:1); they had felt the breath of the risen Christ and heard Him say, "Receive ye the Holy Ghost." John 20:22.

It may be objected that all this relates to the disciples after Pentecost; but in Acts 8:12-16 we have an instance of people baptized into Christ, who received the gift of the Spirit some days later.

(3) Accompanying the fulfillment of this promise (Acts 1:8) were supernatural manifestations (Acts 2:1-4), the most important and common of which was the miraculous utterance in other languages. That this supernatural utterance was an accompaniment of the receiving of spiritual power is stated in two other instances (Acts 10:44-46; 19:1-6) and implied in another (Acts 8:14-19).

(4) This impartation is described as a baptism. Acts 1:5. When the word "baptism" is applied to spiritual experience, it is used figuratively to describe immersion in the energizing power of the Divine Spirit. The Word was used figuratively by Christ to describe His immersion in the floods of suffering. Matt. 20:22.

(5) This impartation of power is also described as a filling with the Spirit. Those who were baptized with the Holy Spirit on the day of Pentecost were also filled with the Spirit.

Its Special Characteristics

The above facts lead us to this conclusion that in addition and subsequent to conversion, a believer may experience an enduement of power whose initial oncoming is signalized by a miraculous utterance in a language never learned by the speaker. Wrote A. B. Bruce, a Presbyterian scholar:

"The Spirit's work was conceived of as transcendent, miraculous, and charismatic. The power of the Holy Ghost was a power coming from without, producing extraordinary effects that could arrest the attention of even a profane eye like that of Simon the sorcerer."

While acknowledging that the early Christians believed also in the sanctifying operations of the Spirit (he cites Acts 16:14), and His inspiring of faith, hope, and love within people, he concludes that:

"The gift of the Holy Spirit came to mean . . . the power to speak ecstatically, and to prophesy enthusiastically, and to heal the sick by a word of prayer."

Its Initial Evidence

How do we know when a person receives the charismatic impartation of the Holy Spirit? In other words, what is the

evidence that one has experienced the Baptism with the Holy Spirit? The matter must be settled by the book of Acts which records many instances of people's receiving the Baptism with the Spirit, and describes the results that followed.

We grant that in every case mentioned in the book of Acts, the results of the impartation are not recorded; but where the results are described there is always an immediate, supernatural, outward expression, convincing not only the receiver but the people listening to him, that a divine power is controlling the person; and in every case there is an ecstatic speaking in a language that the person has never learned.

(cf. Note 4)

TESTIMONIES OF EMINENT CHURCH LEADERS

Dr. Rees, an English theologian of liberal views, writes:

Glossolalia (speaking in tongues) was the most conspicuous and popular gift of the early years of the church. It seems to have been the regular accompaniment and evidence of the descent of the Spirit upon believers.

Writes Dr. G. B. Stevens of Yale, in his *Theology of the New Testament*:

The Spirit was regarded as a special gift which did not always accompany baptism and faith. The Samaritans were not regarded as having the Holy Ghost when they believed the Word of God. They had believed and had been baptized, but it was only when Peter and John laid their hands upon them that the gift of the Spirit was bestowed. Evidently some special endowment or experience is here in view.

Commenting on Acts 19:1-7 he writes:

Not only did they not receive the Holy Ghost when they believed, but after they had been baptized in the name of Christ it was only when Paul had laid his hands upon them that the Holy Ghost came upon them and they spoke with tongues and prophesied. Here it is obvious that the gift of the Spirit is regarded as synonymous with the ecstatic charismata (spiritual impartation) of speaking with tongues and prophesying.

Writes Dr. A. B. Macdonald, a Scotch Presbyterian minister:

> The church's belief in the Spirit sprang from her experience of a fact. Very early in her career the disciples became aware of a new power working within them. Its most striking manifestation at first was "speaking in tongues," the power of ecstatic utterance in an unintelligible speech; and both those seized by this power and those who saw and heard its manifestations were convinced that some Power from a higher world had broken into their lives, endowing them with capacities of utterance and with other gifts, which appeared to be something different from a mere heightening of endowments already theirs. People who hitherto had seemed to be nothing out of common suddenly became capable of impassioned prayer and speech, or of lofty moods in which they were manifestly holding converse with the Unseen.

He states that the speaking in tongues "appears to have been the most arresting and at first the most characteristic of the manifestations of the Spirit."

Is there any place in the New Testament where a distinction is made between those who have received the enduement of power and those who have not? A. B. Macdonald, the writer quoted above, answers in the affirmative. He points out the word "unlearned" in 1 Cor. 14:16, 23 (which he translates, "private Christian") denotes persons who are differentiated from unbelievers by the fact that they take part in the worship to the extent of saying "Amen;" they also are distinguished from believers by the fact that they are unable to take active part in Spirit-manifestations. It seems that a special section in the meeting-house was reserved for the "unlearned ones." 1 Cor. 14:16.

Weymouth translates the word "unlearned" by the expression "some who lack the gift." Thayer's Lexicon renders it: "one who is destitute of the gift of tongues; a Christian who is not a prophet." Macdonald describes

him as "one who waits, or is kept waiting, for the decisive moment when the Spirit will descend upon him."

Regardless of their denomination or school of theological thought, able scholars admit that the receiving of the Spirit in the early church was no formal ceremony or doctrinal theory, but a real experience. Canon Streeter says that Paul asks the Galatians whether it was by the law or by the hearing of faith that they received the gift of the Spirit.

ITS CONTINUOUS ASPECT

The experience described as being *"filled with the Spirit"* is connected with the thought of power for service. Three phases of this experience are to be distinguished:

(1) The initial filling when a person is for the first time baptized with the Holy Spirit.

(2) A habitual condition is referred to in the words, *"full of the Holy Ghost"* (Acts 6:3; 7:55; 11:24), which words describe the daily life of a spiritual person, or one whose character reveals *"the fruit of the Spirit."* The habitual condition is referred to in the exhortation, *"Be filled with the Spirit."* Eph. 5:18.

(3) Fillings or anointings for special occasions. Paul was filled with the Holy Spirit after his conversion, but in Acts 13:9 we learn that God gave him a special enduement wherewith to resist the evil power of a sorcerer. Peter was filled with the Spirit on the day of Pentecost, but God granted a special anointing when he stood before the Jewish council. Acts 4:8. The disciples had received the infilling or Baptism with the Spirit on the day of Pentecost, but in answer to prayer God gave them a special enduement to fortify them against the opposition of the Jewish leaders. Acts 4:31.

Weinel, a German theologian, made a thorough study of the spiritual manifestations during the apostolic age. He says that "what might be called 'inspirational sessions' were held till well on into the second century, strange as they seem to outsiders." The Holy Ghost, he states, was communicated to converts by the laying on of hands and prayer and wrought signs and wonders.

Since the baptism of power is described as a gift (Acts 10:45) the believers may plead before the throne of grace the promise of Jesus: *"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"* Luke 11:13.

A certain school of interpreters teach that one should not ask for the Spirit, for the following reason. At Pentecost the Holy Spirit came to dwell permanently in the church; since then, every one who is added to the church by the Lord, and baptized unto Christ, by that very fact becomes a partaker of the Spirit. 1 Cor. 12:13.

It is true that the Spirit abides in the Church, yet that should not deter the believer from asking and seeking. As Dr. A. J. Gordon has pointed out, though the Spirit was given once and for all to the Church on the day of Pentecost, it does not follow that every believer has received the Baptism. God's gift requires an appropriation. God gave (John 3:16), we must receive (John 1:12). As sinners we accept Christ; as saints we accept the Holy Spirit. As there is a faith toward Christ for salvation, so there is a faith toward the Spirit for power and consecration.

Pentecost is once for all; the baptism of believers is ever for all. The shutting up of certain great blessings of the Holy Ghost within the ideal realm called the "Apostolic

Age," however convenient it may be as an escape from fancied difficulties, may be the means of robbing believers of some of their most precious covenant rights.

THE TWOFOLD WORK OF THE SPIRIT IN THE LIFE OF CHRIST

"Let us observe that Christ, who is our example in this as in all things, did not appear upon His ministry till he had received the Holy Ghost. . . . He had been begotten of the Holy Ghost in the womb of the virgin, and had lived that holy and obedient life which this divine nativity would imply. But when He would enter upon His public ministry, He waited for the Spirit to come upon Him, as He had hitherto been in Him."—A. J. Gordon.

"Jesus Christ was conceived of the Holy Ghost, and for thirty years Jesus was led and taught by the divine Spirit. Was He not one with the Holy Ghost? Certainly. Why then must He be anointed? Because His human nature needed to be empowered by the Spirit, before even He could do successful service in this world. Jesus waited for thirty years until He was anointed, and only then did He say, *"The Spirit of the Lord is upon me, and he hath anointed me to preach."* Never forget that our Lord's ministry was not in the power of the second person of the blessed Trinity, but in the power of the third person." —F. B. Meyer.

"First, He was born of the Spirit, then He was baptized with the Spirit, and then He went forth to work out His life and ministry in the power of the Spirit. But *'He that sanctifieth and they that are sanctified are all of one';* so in like manner we must follow in His footsteps and relive His life. Born like Him of the Spirit, we, too, must be baptized with the Spirit, and then go forth to live *His* life and reproduce His work."—*Dr. A. B. Simpson.*

THE TWOFOLD WORK OF THE SPIRIT IN BELIEVERS

"It is evident that the baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and additional to His regenerating work. . . . A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration, there is the impartation of life by the Spirit's power, and the one who receives it is saved: in the baptism with the Holy Spirit, there is the impartation of power, and the one who receives it is fitted for service. . . ."—Dr. R. A. Torrey.

"We must recognize the fact that to have the Spirit is one thing, but to be filled with the Spirit is quite another thing."—Hopkins.

"It seems to me beyond question, as a matter of experience, both of Christians in the present day, and of the early church as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing, corresponding in its signs and effects to the blessing received by the Apostles at Pentecost; a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of Acts."—J. Elder Cumming.

"To the disciples, the Baptism with the Spirit was very distinctly not His first bestowal for regeneration, but the definite communication of His presence in power of their glorified Lord. Just as there was a twofold operation of one Spirit in the Old and New Testaments, of which the state of the disciples before and after Pentecost was the striking illustration, so there may be, and in the majority of Christians is, a corresponding difference of experience. . . . When once the distinct recognition of what the indwelling of the Spirit was meant to bring is brought home to the soul, . . . the believer may ask and ex-

pect what may be termed a baptism of the Spirit. Praying to the Father, . . . he may receive such an inflow of the Holy Spirit as shall consciously lift him to a different level from the one on which he had hitherto lived. . . . The desire is growing among God's people to have nothing less than what God meant by His promise of a baptism with the Holy Ghost and with fire."—Andrew Murray.

Chapter Nine

GIFTS OF THE SPIRIT (Charismata) EXPLAINED

The same word (*charisma*, singular) is used when referring to spiritual gifts as when referring to the gift of salvation—*"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"* (Rom. 6:23); *"For the gifts and calling of God are without repentance"* (Rom. 11:29); *"Having then gifts differing according to the grace that is given unto us"* (Rom. 12:6); *"So that ye come behind in no gift"* (1 Cor. 1:7); *"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established"* (Rom. 1:11). *Charisma* is translated "free gift" in Rom. 5:15, 16.

Owing to certain teachings now extant, let us make this comment that there is no evidence that the gift spoken of in Rom. 1:11 refers to any of the gifts recorded in 1 Cor. 12. What Paul wished to bestow was teaching and fellowship, the influence of which would have an establishing result in the lives of the believers. The character of the Corinthian believers shows clearly that spiritual gifts in themselves do not have this establishing power. The Corinthians *"came behind in no gift"* (1 Cor. 1:7), yet were carnal and walked like men (1 Cor. 3:1). (cf. Note 5)

THE ENDUEMENT OF POWER

This is the Spirit's energizing work or power for service (Acts 1:8) described in such terms as "coming

upon, resting upon, falling upon, or filling." It is never spoken of as the saving grace or work of the Spirit, but always refers to power for service.

Instruction concerning spiritual gifts was addressed to men already in intimate relationship with Christ—"*And when He had called unto Him his twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease*" (Matt. 10:1; Luke 10:20; John 15:3, 5; 14:17).

This enduement was accompanied with spiritual manifestations (Acts 2:1-4); the manifestation most common being the supernatural utterance in other languages. (Acts 10:44-46; 19:1-6; see Acts 8:14-19).

PRESENCE OF THE SUPERNATURAL IN THE EARLY CHURCH

Inspirational Sessions

Myer Pearlman quotes Weinel, a German theologian who made a thorough study of the spiritual manifestations during the apostolic age as saying, "What might be called inspirational sessions were held till well into the second century, strange as they seem to outsiders. 'The Holy Ghost,' he states, 'was communicated to converts by the laying on of hands and prayer and wrought signs and wonders.'" "Inspirational sessions" would indicate that special services were held for those who desired to receive the Spirit's power.

Worship at Rome

Rev. Frederic W. Farrar, in *Darkness and Dawn*, describes a Christian Service at Rome in the days of Nero: "Armed with the watchword Aliturus found himself in an assembly of at least a thousand persons, who had come by various roundabout paths. . . . They joined in

hymns addressed to God and to Christ, and then the assembly was swept by the indescribable emotion of Spiritual Presence which found vent in speaking in the Tongue. But there was nothing disorderly or tumultuous in the manifestations, for the worshiper had taken to heart the warning of Paul given to the Church of Corinth. . . . When some rose to interpret the mysterious utterances, he heard nothing wicked, nothing seditious."

Commenting on 1 Cor. 12:10 in the *Pulpit Commentary*, Farrar says: "The tongue spoken of by Paul as a 'charism' of the Spirit was closely analogous to that wild, rapt, unconscious, uncontrollable utterance which, with varying details, has always occurred in the religious movements which stir the human soul to its utmost depths. The attempts to explain the word 'tongues' as meaning 'foreign languages' . . . are baseless and exploded. The notion that by this gift the early Christians knew languages which they had never acquired, is not only opposed to the entire analogy of God's dealings, but to every allusion in the New Testament (except a 'prima facie' but untenable view of the meaning of Acts 2:4) and to every tradition and statement of early Christian history."

Dean Farrar was a careful student of early church history as his work *Darkness and Dawn* and *Gathering Clouds* indicate. Very largely we agree with his description of the ecstatic utterances in the unknown tongue in the Early Church. Filled with the glory of the Lord the person exercised by the Holy Spirit does often appear to be giving forth "wild" utterances, the gushings pouring forth under such spiritual unction as to give the appearance of being "uncontrollable." But this, like other manifestations of the presence of God, is the expression of unusual blessing and not the usual. His

comment on 1 Cor. 12:10 differs in this respect from his description of the speaking in other languages as set forth in the book *Darkness and Dawn.*

MANIFESTATIONS CRITICIZED

How different is Dean Farrar's recognition of the supernatural "which [has] always occurred in religious movements which stir the human soul to its utmost depth," from the following comments taken from a highly regarded recent work on Theology, the writer of which is opposed to faith for present-day miracles:

"Those who are imbued with supernatural resources should manifest supernatural power. . . . The cessation of signs and wonders after the first generation of the Church has given occasion to counterfeit manifestations. . . . The usual belief that all supernatural manifestations arise with God gives Satan the opportunity to confirm in the minds of many his misrepresentation of doctrine. Without exception, those manifestations of spiritual power which are acclaimed as divine today appear in support of false or incomplete doctrine. As an example of this, such manifestations as have been published are found among people who receive not enough of the truth respecting saving grace to believe that once saved is always saved, and such limitation of doctrine so devitalizes the gospel that it becomes 'another gospel.' "

This writer continues: "Miracles serve as a sign of the divine presence. So-called manifestations of speaking with tongues and supposed gifts of healing have constantly reappeared, and as an assumed divine sealing of doctrine. . . . Not one of these cults holds enough recognition of the gospel of divine grace to believe that the saved one is by grace so identified with Christ that he is secure forever."

This comment would lead a person to believe that the

writer believes the evidence of spirituality consists in believing that we are creatures of divine decree which has determined our fateful course, the elect being unable to resist salvation, the non-elect forever barred from participation. But Jesus said the evidence of spiritual power was "after that the Holy Ghost is come upon you."

(cf. Note 6)

PURPOSE OF SPIRITUAL GIFTS

They are spiritual enablements for the purpose of building up the Church of God. They also are given as signs for the confirmation of the Truth to the world—*"These signs shall follow them that believe"* (Mark 16:17); *"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following"* (v. 20); *"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will"* (Heb. 2:4).

CLASSIFICATION OF SPIRITUAL GIFTS

(1) Those that impart power to know—word of wisdom, word of knowledge, discernment.

(2) Those that impart power to act supernaturally—faith, miracles, gifts of healing.

(3) Those that impart power to speak supernaturally—prophecy, tongues, interpretation.

STUDY OF THE GIFTS

The Word of Wisdom

We sometimes make normal things appear as abnormal. This is sometimes done concerning "the word of wisdom" and "the word of knowledge." Because the expression "the word of" is used, some get the impression that there is no spiritual wisdom except such as might burst forth

under some special inspiration. It is ideas like this that cause spiritual gifts and manifestations to be misused. The *"word of wisdom"* is speaking the right word at the right time. Cf. Mark 13:11. All should pray for the substance of this gift and expect it to be imparted in the hour of need—*"If any of you lack wisdom, let him ask of God, that giveth to all men liberally"* (James 1:5). The " word of wisdom" is "utterance of wisdom."

Myer Pearlman makes the following comments:

> It may include (a) skill in managing affairs—*"Wherefore brethren, look ye out from among you seven men full . . . of wisdom"* (Acts 6:3); (b) prudence in dealing with persons outside the church—*"Walk in wisdom toward them that are without"* (Col. 4:5); (c) skill and discretion in imparting Christian truth—*"Whom we preach, warning every man, and teaching every man in all wisdom"* (Col. 1:28). [See also James 1:5; 3:13, 17; Luke 21:15; Mark 13:54; Acts 6:10; 1 Cor. 1:30; Col. 2:3.]

The Twentieth Century version reads concerning "the word of wisdom"—*"To one is given the power to speak with wisdom through the Spirit."*

THE WORD OF KNOWLEDGE

As the "word of wisdom" means "utterance of wisdom," so "the word of knowledge" means "utterance of knowledge." Since wisdom and knowledge are among the spiritual gifts, their primary purpose is concerning spiritual things. The word of knowledge implies ability to unfold truths spiritual in nature; the word of wisdom implies ability to make use of knowledge in a prudent manner. The word of knowledge includes the knowledge of God as offered in the gospel; knowledge of the things that belong to God—*"Now thanks be to God which maketh manifest the savor of his knowledge by us"* (2 Cor. 2:14); *"casting down imaginations (reasonings)*

and every high thing that exalteth itself against the knowledge of God" (2 Cor. 10:5). The scripture just quoted has more to do with wisdom than with knowledge. The writer (Paul) has the knowledge of God; in wisdom he then casts down things which would come between him and that knowledge. It was spiritual knowledge and wisdom that the apostle believed to be in the church when he wrote, *"And I myself am persuaded of you my brethren, that ye also are full of goodness, filled with all knowledge, able to admonish one another"* (Rom. 15:14). The words *"that in everything ye are enriched by him in all utterance, and in all knowledge"* (1 Cor. 1:5) reveals that the believers at Corinth were well advanced in the knowledge of spiritual things. At the same time their conduct reveals them as deficient in spiritual wisdom. Knowledge is what we know. Wisdom is proper application of that knowledge. Through lack of wisdom knowledge brought about the misuse of spiritual things. [For study on knowledge, see 1 Cor. 12:8; 2 Cor. 6:6; 8:7; 11:6; Rom. 2:20; Col. 1:5]

DISCERNING OF SPIRITS

Concerning discernment of spirits some have made the mistake of thinking that this gift is intended for the purpose of knowing what is in people—their character, motives, ailments, etc. We do not ignore the possibility of such discernment. Peter discerned the perfidy of Simon (Acts 8:20-23). But the gift of discernment in 1 Corinthians 12:10 is called "discerning of spirits" and was given, not for the purpose of exposing the lives of men, but to discern the spiritual source from which supernatural power and inspirational utterances came—*"To another distinguishing between true and false inspiration"* (Twentieth Century Version); *"To another the power*

of discrimination between prophetic utterances" (Weym.); *"The power to discriminate between the true Spirit and the false spirits"* (The N.T. by Charles Williams). Cf. 1 John 4:1-3; 2 John 7.

FAITH

It is doubtful that there is any difference in kind between saving faith and the gift of faith. The difference may be in the purpose for which it is exercised or the degree of its intensity. Saving faith is for the saving and preservation of the soul—*"We walk by faith."* The gift of faith is for the accomplishing of the purposes of God and to meet vital emergencies. None can limit the field in which the gift of faith might operate. In Hebrews, chapter eleven, many miraculous accomplishments are enumerated, but, together with these, are the records of great fortitude by persons without faith for miracles. Their faith called for great suffering and even martyrdom, yet they are counted among the worthies of faith (Heb. 11:32-38).

WORKING OF MIRACLES

Miracles are "signs," workings of divine power. Illustrations of miracles are the healing of the lame man at the gate of the temple (Acts 3:6, 7); healing through the shadow of Peter (Acts 5:15); and the healings through the handkerchiefs and aprons at Ephesus (Acts 19:11, 12). Concerning this latter method of healing, such were designated as "special miracles." We have no record of their being repeated in Bible times. While recognizing that God, who is not bound, may use the same means, we would caution against making common use of that which was extraordinary, thus debasing it.

GIFTS OF HEALING

Why the plural "gifts" instead of "gift," singular? But this is the way it reads in the Greek original and is so

translated in more than one version: "Gifts of cures by the same Spirit" (E. D.); "Gifts of healing" (Syriac N. T.); "Various gifts of healing" (Weym.); "Gifts of healing" (Goodspeed). It is translated, but certainly with the sense of the passage, in other versions: "Power to cure the sick" (N.T. by Charles B. Williams); "To another power to cure diseases" (Twentieth Century Version). It is reasonable to believe that God might anoint one person with faith for certain diseases, another with faith for others; or grant to one Person outstanding bestowments of striking results in the ministry of healing. Since the gifts are for service in the Church (the body of Christ), it becomes the prerogative of God to distribute them severally as He will. That any individual has a blanket "gift of healing" that covers all cases, we would seriously question.

It is probable that this gift is one of the sign gifts which Jesus said should follow them that believe (Mark 16:17), similar in kind, although different in purpose from the "prayer of faith," which the Lord instituted for the Church—*"Is any sick among you? let him call for the elders of the church. . . ."* (James 5:13).

PROPHECY

We approach the subject of prophecy with reverent care and caution. We hope that the student will read in a similar spirit. Utterance gifts, or what may appear as such, are among the easiest to manifest. He who has a "tongue" imparted to his spirit finds it easy to express his emotions in "a tongue." He who interprets must take prayerful heed lest he speak out of his own mind. Prophecy, which is speaking forth in a person's own language, might originate from a source which is purely human. Therefore let us consider this subject reverently.

A PROPHET FORTHTELLS

There are two fields of prophecy, the one of foretelling, the other of forthtelling. New Testament prophecy, primarily and mostly, is of the latter type. Such prophecy is speech quickened by the Spirit to *"edification and exhortation and comfort"* (1 Cor. 14:3) In first Corinthians 14, Christian worship, not personal guidance, is before us—*"He that prophesieth edifieth the church."* The Twentieth Century Version identifies it with preaching—*"He who preaches is speaking to his fellow men words that will build up faith, and give them comfort and encouragement."*

We would not say that all preaching is prophecy, but we believe ourselves scriptural if we say that all anointed preaching, in which the speaker is carried forward in the surge of the Spirit, is Biblical prophecy. Someone may differ, yet, let him consider carefully. Philip had four daughters *"which did prophesy"* (Acts 21:9). It is reasonable to believe that they were young women, who, under the blessing of the Lord, expounded the truth—*"The testimony of Jesus is the spirit of prophecy"* (Rev. 19:10) or *"Testimony to Jesus is the spirit which underlies prophecy"* (Rev. 19:10, Weym.). Testifying under the anointing of the Spirit to what Christ is and to what He has done in a person's life, is the spirit of prophecy. If prophecy is not direct exposition of the Scriptures, it must be in harmony with the Scriptures if it be of God—*"To the law and to the testimony: if they speak not according to this word it is because there is no light in them"* (Isa. 8:20).

Adam Clarke in his comments on Gen. 20:7, *"for he is a prophet,"* says:

> The term prophet, which we have from the Greek, in its general acceptance is one who speaks of things before they

happen. But this was not the original meaning. Abraham certainly was not a prophet in this sense. A prophet in the original word was an intercessor, who, because of his nearness to God, would obtain the mind of God, hence be able to speak for God—the use in process of time applied to a public instructor, a preacher (1 Cor. 14:3). The person in intimate fellowship with God might also be used to foretell. The title also was given to men of eloquence, hence Aaron, being a spokesman for Moses, was called a prophet (Ex. 4:16; 7:1). Paul, in this sense, styled a heathen poet a prophet (Titus 1:12). It seems from Romans 12; 1 Cor. 12 and 14 that the New Testament prophets were teachers or preachers, who on special occasions, foretold future events (Acts 11:27, 28).

(cf. Note 7)

THE PROPHET MAY FORETELL

While believing that the principal use of "prophecy" in the Church is to "forthtell," it would be unscriptural for us to say that prophecy might not include under certain circumstances the ability to "foretell." Agabus and others foretold how Paul would suffer at Jerusalem (Acts 21:10, 11), and that there would come a great dearth (Acts 11:27).

PROPHECY SHOULD BE TESTED

"Let the prophets speak two or three, and let the other judge" (1 Cor. 14:29); *"Beloved, believe not every spirit, but try the spirits whether they are of God"* (1 John 4:1); *"Despise not prophesyings. Prove all things, hold fast that which is good"* (1 Thess. 5:20, 21). The best test by which we may determine the character of prophetic utterance is the Word of God. Much more might be said upon this great subject, but we do not have space for it in this work.

THE GIFT OF TONGUES

In the chapter on "Evidences of the Pentecostal Baptism with the Spirit" considerable space is given to the subject

of speaking in tongues, therefore there is no need for repeating it here. We will confine ourselves to brief consideration of the use of the unknown tongue in public worship. The apostle who gave the teaching in First Corinthians fourteen was a man who knew by experience what the speaking in tongues was, since he richly exercised it (1 Cor. 14:18). He recognized the personal blessing of speaking in other tongues. The speaker is edified, quickened, soothed, exhilarated all at once (v. 4). Moreover, *"in the spirit he speaketh mysteries"* (v. 2). It is no wonder that the Corinthian believers enjoyed speaking forth in ecstatic utterance.

But Paul would teach that, in public worship, a person must not think of himself alone, but of others. Paul makes himself an example. In private devotions he spoke with tongues more than they all. But when he came before the public, he refrained from doing this, choosing rather to speak five words in a language understood, than ten thousand words in an unknown tongue (1 Cor. 14:19). He then advised that in public service the unknown tongue should be confined to not more than three messages (v. 27). We understand this to mean that not more than two or three persons should make use of the gift in any one service, and once one had ceased speaking, let that suffice for him. It does not mean that two or three persons might monopolize a whole meeting with the exercise of the gift of tongues. This was to be equally true of inspired speech in the known language—*"Let the prophets speak two or three, and let the other judge"* (v. 29). As the spirit of the prophet was subject to the prophet, he did not grieve the Holy Spirit by wise self-restraint (vv. 29, 30). So, he that speaks in tongues would not grieve the Spirit by similar restraint. (cf. Note 8)

Myer Pearlman has nicely summed up this whole matter. Concerning speaking in other tongues, he outlines:

Its character. 1 Cor. 14:4, 14.
Its sphere. 1 Cor. 14:2.
Its service in the church. 1 Cor. 14:5-13, 19, 23, 27, 28.

INTERPRETATION OF TONGUES

Interpretation is not translation. Translation is seeking to give the exact meaning of every word spoken; interpretation is giving the meaning or sense of the message as a whole. The speaking in tongues and the interpretation are both God's gift. It is well for him who speaks in another tongue to pray that the Lord may give him the interpretation of his utterances. It is very effective when a person speaking in an unknown tongue under the power of the Spirit, immediately follows this in the known language, giving the sense of the utterance in the tongue (v. 13). Or, there may be another present, who by the blessing of God is qualified to interpret.

NECESSARY ACCOMPANIMENTS TO SPIRITUAL GIFTS

We close our comments on spiritual gifts by submitting Myer Pearlman's summary of these accompaniments:

1. Proportionate Value. 1 Cor. 14:5-19.
2. Edification. Vv. 2, 12, 13.
3. Wisdom. V. 20.
4. Self-control. V. 32.
5. Orderliness. V. 40.
6. Teachableness. Vv. 2, 36, 37.

GIFTS INCLUDE PERSONS

Having outlined the gifts of 1 Corinthians 12, let us remember that additional charismatic gifts are mentioned in Romans 12:3-8. Among these are ministry, teaching, exhortation, ruling, showing mercy. In 1 Corinthians 12, among the gifts, are seen persons ordained of God for the

edifying of the church. These are listed as apostles, prophets, teachers, helps, governments (1 Cor. 12:28).

In the study of Ecclesiology consideration is given to the office of the apostle, therefore all we will say at this point concerning this office is, that it is a mistake to say that New Testament apostles held the same position as is held by present-day missionaries. With full recognition of the valuable place which the missionary holds, he is not a Biblical apostle. The apostles are rated in the Scriptures as ministers of the first, or highest order. *"First apostles."* Prophets are of the second order; *"secondarily prophets."* Then comes *"thirdly teachers."* These gifts of God, who are instructors for the guidance and building up of the church, are higher in rank than those who work miracles, should the latter not also have the edifying ministry of the former—*"After that miracles."*

Those spoken of as "helps" might include many activities that prove helpful in the church. Among them might be included deacons and deaconesses. But this would not exhaust the possibilities. If I may be permitted to testify here, I had a man in my congregation who was a most delightful character. He often spoke of himself as a "help." How often his Christian character and freedom in the service brought blessing and liberty. In another pastorate there was a godly woman, usually very quiet, who, at times would take a little walk, with tears rolling down her cheeks as she modestly worshiped God in the service. She made no claim for herself, but she certainly was a help, bringing blessing to the service and to the people. Many are the ways in which a person may prove helpful if he will live in the Spirit and permit God to use him.

As for "governments," this refers to those whom God

has set in the church for the administration of the church. The elders of the church at Ephesus illustrate this. To them Paul charged—*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers* (Acts 20:28). They were then shown that their duties included feeding the flock, and watching against *"grievous wolves"* which would enter in*"not sparing the flock."* For the care of the church God provided that the church should have elders, or bishops, one of whose chief duties was to govern—*"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine"* (1 Tim. 5:17). These elders were the faithful pastors of churches who ministered the Word and shepherded the flock of God.

GIFTS IN ROMANS TWELVE

First Corinthians, chapter twelve, is referred to so often when speaking of gifts of the Spirit that some overlook that the gifts spoken of there do not exhaust the subject of gifts. Spiritual gifts are "spirituals" or manifestations in the realm of spirit. "Gifts" in 1 Cor. 12:1 is in italics, showing that it has been supplied by the translators to assist in making the meaning of the verse plain. I believe this was well done since the chapter deals with "energies," or operations of the Spirit. But the verse would read correctly were it recorded as follows: "Now concerning spirituals, brethren, I would not have you ignorant."

THE CHURCH LIKENED TO A BODY

After exhorting the believers in the Church at Rome to present their bodies a living sacrifice (Romans 12:1, 2) the apostle takes up the thought of the Church as the Body of Christ—*"For as we have many members in one body, and all members have not the same office: So we,*

being many, are one body in Christ, and every one members one of another." Romans 12:4, 5.

GIFTS ARE MANIFESTATIONS OF GRACE

Since each member of the Body has its place to fill, the apostle says: "*Having then gifts differing according to the grace that is given to us.*" The same undeserved favor of God that provides salvation, provides also for the outworkings of the Spirit through the Body of Christ, those who have been redeemed through grace.

THIS SHOULD BE A HUMBLING INFLUENCE

When the apostle takes up the thought of gifts, he introduces the subject as follows: "*For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith*" (Romans 12:3).

FAITH IN THE EXERCISE OF GIFTS

We have just quoted from Paul concerning "the measure of faith." Later he says concerning prophecy, "*Let us prophecy according to the proportion of faith.*" This might be an encouragement to the exercise of faith for the activities of gifts, which we believe to be essential if gifts of the Spirit are to be enjoyed. The meaning of "proportion" is, however, a warning against going beyond what God has given and faith receives. It is a warning against presumption and human effort seeking to bring into being gifts which are gifts of the Spirit only.

AN EXPOSITION CONCERNING GIFTS IN ROMANS TWELVE

The subject of prophecy having been considered in our study of 1 Cor. 12, we here present comments on other of

the gift manifestations of Romans 12:4-8 as presented by our esteemed fellow worker Frank M. Boyd:

> After giving that earnest appeal to the believer ("I beseech") for the consecration of his whole being to the will of God (Rom. 12:1) Paul sounds a warning note against an undue self-estimate, and a corresponding exhortation to estimate one's self with discrimination and sober judgment (v. 3). Paul has a standard by which self-estimate is to be regulated, expressed by "according as." Further, this scale or measurement is different in different persons, expressed in the statement, *"as God hath dealt (imparted or distributed) to each man a measure of faith."* "The character of this measure or standard is determined by faith," says Dr. Marvin Vincent in his Word Studies in the New Testament, and he further says "it must be observed that the general exhortation to a proper self-estimate is shaped by, and foreshadows, the subsequent words respecting differences of gifts [charismata]. It was at this point that the tendency to self-conceit and spiritual arrogance would develop itself." Dr. Vincent further comments: "Sound and correct views as to the character and extent of spiritual gifts and functions are fixed by a measure, the determining element of which, in each particular case, is faith."
>
> The aforesaid explanation is to show a very apparent relationship between the expressions "measure of faith" in v. 3 and "proportion of faith" in v. 6. Paul's meaning in this whole context is illustrated by the symbolism of the body (vv. 4, 5), made up of members differing in function and prominence. He expresses the thought that spiritual "gifts," whatever their nature, are to be exercised in recognition of mutual dependence of each member of the body upon the other, and that each "charisma" be exercised in faith within the limits God has prescribed to each believer, without ambition to assume any other member's place or to excerise authority not bestowed upon him.

MINISTRY

This word, from the Greek "diakonia," is a broad word and appears always in the New Testament in connection with the service *in the Christian church,* with these three exceptions: Martha's serving (Lu. 10:40); the ministry of angels (Heb.

1:14); and the ministry of Moses (2 Cor. 3:7). It is difficult to fix its precise meaning here, but it is used of service in general, including all forms of Christian ministration tending to the good of the Christian body (1 Cor. 12:5; Eph. 4:12; 2 Tim. 4:11); of the apostolic office and its administration in general (Acts 20:24; 2 Cor. 4:1; 1 Tim. 1:12); or of that office defined as a ministry of reconciliation, of the Word, of the Spirit, and of righteousness (2 Cor. 5:18; Acts 6:4; 2 Cor. 3:8, 9).

It is distinguished from prophecy, exhortation, and teaching in this passage, and almost any other work may be included in it.

So, the Lord has graced certain individuals who are ready and willing to fit in anywhere with a joyous spirit of service in behalf of the body of Christ.

The words in v. 7, *"Let us wait on"* (or, as in the Revised Version, *"Let us give ourselves to"*) are necessary to the sense and imply the whole-hearted consecration of the individual to whatever service—public, or hidden and more obscure.

TEACHING

The ministry of the teacher, as one of those personal gifts which Christ has bestowed upon His church, is a very important one and fraught both with great possibilities of blessing, guidance, and instruction, and on the other hand with great danger to the church. Someone has said that it is the teachers that have been responsible for so many of the schisms in the church. By this of course was not meant those who occupied a place in the class room, but those leaders, whose work it was to lay foundational interpretations of Scriptures, etc. Great church leaders like Luther and Zwingli were also teachers, and their difference over the interpretation of Christ's words, *"This is my body"*—whether literal or figurative—split the Reformation in two.

May the Lord help, guide, and keep very humble the teacher, whose office is often combined with that of pastor. His office has not always been appreciated, for his appeal is to the intellectual faculties in making truth clear through logical processes. But this ministry is none the less vital, for truth has to be understood first before it can make its impact upon the

emotions of the soul, and be accepted intelligently by the will.

Believers who are constantly coming into "the faith" through the ministry of the evangelist need to be indoctrinated in the principles of the faith and guided in their walk. Surely to fulfill this ministry there must needs be a "charisma," a gracious enabling of God.

EXHORTATION

"Exhortation is such a distinct phase of the gift of prophecy [see 1 Cor. 14:3] that it is dignified by being called a 'gift' [charisma] itself. Here is the emotional appeal characteristic of the 'gifts' of utterance—not just an emotional outburst by way of relief for pent-up feelings, but a controlled stream of earnest, vibrant Holy Spirit words directed to sinner or saint with a plea to turn from wrong to right, from error to truth, to obedience and faith. God loves and God pleads [by means of exhortation exercised] through the 'gift' of prophecy."—R. M. Riggs.

CHRISTIAN BENEVOLENCE

The apostle Paul, in his second letter to the Corinthians, in those classic chapters on Christian benevolence, distinctly refers to this practical manifestation of essential love and unselfishness as a "grace" (charis). 2 Cor. 8:6, 7.

One who has opened his heart so completely in personal consecration as to be "graced" of God in this ministry, occupies a large and important place indeed in the divine economy. I had a godly Christian uncle, a wealthy businessman, who began his business career with a plan to lay aside a tenth of the firm's income (a separate set of books was kept for this) for Christian benevolence—foreign missions, etc. This "grace" so increased in and upon him that he increased his giving to two tenths, three tenths, and for years before his death he administered everything above his living expenses to effective Christian giving.

Here is a "gift" that every one of God's children can receive and express *"with simplicity"* (liberality, R. V.) for the glory of God and for the extension of His kingdom.

ADMINISTRATION

In the economy of God's church there must of necessity be

those who occupy positions of leadership, with the responsibility of guiding and directing the activities of the church locally and more widely. The word "ruleth" (v. 8) is from a Greek word which means "the one standing in front." The same word is used in 1 Thess. 5:12, where it is translated "are over you"—literally, "those who stand in front of you," your leaders in the Lord, presbyters, bishops (literally, "overseers"), and deacons.

Such men have great responsibility and are exhorted in Romans 12:8 *"to rule with diligence"* (literally, "haste," or "dispatch"—that is, earnestly, as realizing the dignity and responsibility with which God has "graced" them and of the urgency of the eternal issues at stake).

The exhortation to the church at Thessalonica was that the church should get acquainted with their leaders and follow them. Theirs is often a thankless but necessary task, and often involves what Paul indicates in the literal language of "admonish" in 1 Thess. 5:12, which is a translation of an old verb meaning "putting sense into the heads of people."—From *Word Pictures in the New Testament,* Dr. A. T. Robertson.

Surely this is a phase of the church's equipment requiring that such rulers be "graced" of God.

SHOWING MERCY

One bestowment of God which we all must have had as sinners was "mercy," and the child of God continues to need mercy from God in all his approach to Him. We are exhorted to come *"boldly (literally, 'with a fearlessly outspoken plea') to the throne of grace, that we may obtain mercy and find grace to help in time of need."* Heb. 4:16.

How necessary, then, that God's church, in turn, should be widely "graced" with those who show mercy out of sympathetic, understanding hearts, accompanied by cheerfulness (literally, "with joyous hilarity"), that is, that the opportunities to show mercy be embraced with joy and that its exercise bring joy to others.

Chapter Ten

THE SPIRITUAL WALK

The Galatians began in the Spirit (Gal. 3:3), then erred through seeking to perfect their experience by self-effort, rather than by yielding and trusting. Spiritual life is quite different from life that is carnal. The choice of the believer who would live in victory must be a walk in the Spirit.

THE FLESH AND THE SPIRIT

Two possible kinds of living are set before us in the epistle to the Galatians, the spiritual and the carnal—*"This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh"* (Gal. 5:16). Then is set forth the possibility of spiritual warfare with success or defeat determined by the position taken by the person who has received the Holy Spirit—*"For the flesh lusteth (desireth) against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would"* (Gal. 5:17). Clearer light may be thrown upon this verse by reading from other translations—*"Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined* (Weymouth); *"Practice living by the Spirit and then by no means will you*

gratify the cravings of your lower nature. For the cravings of the lower nature are just the opposite to those of the Spirit, and the cravings of the Spirit are just the opposite to those of the lower nature: these two are opposed to each other, so that you cannot do anything you please" (Translation by Charles Williams).

TWO WAYS OF LIVING

Before the believer lie two ways of living; after the flesh with its sinful conduct (Gal. 5:19-21), and a life lived through denying self and yielding to the Spirit of God. The result of spiritual living is *"the fruit of the Spirit"* (Gal. 5:22). To live after the flesh brings spiritual death (Rom. 8:13) and, finally, loss of the kingdom of God—*"They that do such things shall not inherit the kingdom of God"* (Gal. 5:21). On the other hand, they who live after the Spirit, by the Spirit bringing forth the fruit of the Spirit (vv. 22, 23), find and enjoy, life and peace. The believer is confronted with two divergent paths, each with its future. To practice those things which God forbids means loss of the soul; to "walk in the Spirit" means a spiritual life now to be crowned with eternal happiness hereafter.

ENCOURAGEMENT

We would not close without giving encouragement to any who encounter hard fighting in their desire to live in the Spirit. Some honest souls consciously or unconsciously depend on their personal effort. These meet with failure at times. Let them not cast away their confidence. In this warfare lessons are to be learned. In any war battles may be lost, but the war won. Timothy was exhorted to *"fight the good fight of faith, lay hold on eternal life"* (1 Tim. 6:12). At the close of life the apostle said, *"I have fought a good fight. . . . I have*

kept the faith" (2 Tim. 4:7). Let each believer look unto Jesus, trusting in Him, confident in the fact that he has been called to inherit eternal life. Then let him count on the Holy Spirit to guard and keep him. The spiritual life is not a difficult one to live for those who trust in the Holy Spirit as they yield their members unto Him. Let the weak brother take courage; let him who chooses to live in sin take warning. (cf. Note 9)

ECCLESIOLOGY

ECCLESIOLOGY OUTLINE

CHAPTER ONE

THE CHURCH 91

Definition of the Word—Israel and the Church—Scope of the Promises to Israel—Broadest Scope of the Term "Church"—Other Views of Its Meaning—The Church and the Kingdom—Resurrection Ministry of Christ—The Early Church Preached the Kingdom—The Kingdom in Manifestation

CHAPTER TWO

THE NEW TESTAMENT CHURCH 98

Roman and Protestant Positions—The Council of Trent—The Church a New Testament Institution—The Church Founded at Pentecost—The Church in Type—The Church and Judaism—The Jerusalem Council—The Church a New Testament Mystery—Membership in the Church

CHAPTER THREE

THE CHURCH IN SYMBOL 104

The Head of the Church—The Church, the Body of Christ—The Church, the Bride of Christ—Distinction Between the Bride and the Body—The Church, the Temple of God—The Church, the Pillar and Ground of the Truth—The High Calling of the Church—The Local Church—The Smallest Church—The Visible Church—Development of the Roman Church

CHAPTER FOUR

QUALITIES WITHIN THE CHURCH 111

Unity and Variety in the Church—Holiness of the Church—Human Imperfection in the Church—Positional Holiness of the Church—Positional and Experimental Holiness Contrasted—A Lesson From Israel—Willful Sin and Imperfection—Dealing With Offenders—The Invisible or Organic Church—The Organism in Type—The Visible or Organized Church—Organization in Type— Romish Error —Spiritual Quality in the Church—Respect for Government in the Church—Duties of Members in Spiritual Things—Civic Duties of Members

CHAPTER FIVE

RELATIONS WITHIN THE CHURCH 121

Authority—Spirituality—Membership—Titles of True Members—Practical Relationships

CHAPTER SIX

VIEWS OF CHURCH GOVERNMENT 125

Episcopal — Presbyterian — Congregational — Evidences of Church Organization—Erroneus Views of Church Government—How the Roman Church Grew—The Old Testament Chuch

CHAPTER SEVEN

GOVERNMENT IN THE NEW TESTAMENT CHURCH 129

Never an Individual Government—Jesus on Organization—Apostolic Government—The Holy Spirit in Church Government—Spiritual Organization at Pentecost—Outward Organization in Development—Visible Forms of Church Government—Leadership Other Than Local Recognized—Authority of Leaders—Apostolic Authority Not Arbitrary—Authority Needed

CHAPTER EIGHT

THE PLACE OF APOSTLES IN THE CHURCH 135

The Apostolic Office—Apostleship, a Brief Review—Paul's Apostleship—Different Order of Apostles

CHAPTER NINE

OTHER OFFICERS IN THE CHURCH 141

Prophets — Evangelists — Present-day Evangelists — Elders — Pastor-Teachers—Deacons—Deaconesses—Duties of Church Officers—Elders, or Bishops—Deacons—Deconesses—Comments Concerning Church Officers

CHAPTER TEN

ORDINANCES OF THE CHURCH 149

Baptism in the Old Testament—The Baptism of John—New Testament Baptism—Baptism as a Saving Ordinance—Triune Immersion—Immersion or Sprinkling—Infant Baptism—The Lord's Supper

CHAPTER ELEVEN

THE MISSION AND DESTINY OF THE CHURCH 155

To Evangelize—To Glorify God—To Edify Its Members—The Divine Presence—The Divine Environment and Association

Chapter One

THE CHURCH

DEFINITION OF THE WORD

The word "church" is taken from the Greek word *ekklesia* and means "the called out, the summoned." Among the Greeks it carried the connotation of an assembly of free citizens, summoned or called, by a Crier for the transaction of business pertaining to the public welfare. *Ek* signifies that it was a select company (of free citizens) gathered from the common mass. *Klesio* (from *kalein*—to call) denotes that the assembly was legally called—*"Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly (ekklesia)."* Acts 19:38, 39.

The Septuagint Version (a translation from the Hebrew into Greek) translated the word for "congregation" by *ekklesia,* and Stephen used the term when speaking of Israel in the wilderness—*"This is he, that was in the church (ekklesia) in the wilderness."*

ISRAEL AND THE CHURCH

When Stephen made his defense before his Jewish accusers, he spoke of Moses, then said concerning him, *"This is he that was in the CHURCH in the wilderness with the angel which spake to him in the mount Sina"* (Acts 7:37, 38). From this we learn that the nation of

Israel was spoken of as "the church," because they were called out from Egypt unto God. Since all Israel which came into the wilderness under Moses' leadership were spoken of as the "church," we conclude that this out-called people were so designated, because they were of the natural seed of Abraham. In this they were quite different from the Church of the New Testament, a people called out from all the nations of this world, being born again by the Spirit of God.

While Israel, as called out of Egypt, was called by Stephen "the church," the commonly used term describing them is "congregation," rather than church—*"And the whole assembly of the congregation shall kill it in the evening"* (Exod. 12:6); *"That the congregation of the Lord be not as sheep which have no shepherd"* (Num. 27:17). When the tabernacle was erected in the wilderness, it was spoken of as *"the tabernacle of the congregation"* (Ex. 29:10). The reason why it was thus called was that it was the meeting place for all the people, the place of worship and the place where the sacrifices were offered. Concerning the tabernacle God said, *"And I will sanctify also both Aaron and his sons, to minister to me in the priest's office"* (Ex. 29:44).

SCOPE OF THE PROMISES TO ISRAEL

Among those who hold that God has an eternal purpose for Israel, there is the belief that, since the promises to them are so largely related to the earth, they will be the people who will inhabit the new earth—*"If ye hearken to these judgments and keep them and do them, the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers"* (Deut. 7:12). Then follows a list of the material blessings which should be theirs, blessings which were conditioned on their walking in obedience (Deut. 7:13-23).

Isaiah 65:17 to 66:22 is cited as supporting the opinion that Israel will be an earthly people in the time of the new heavens and the new earth—*"And I saw a new heavens and a new earth"* (Rev. 21:1). If, however, Israel is to be considered as being those who will share the blessings of the new earth, there must be other nations who will share them also—*"And the nations of them which are saved shall walk in the light of it; and the kings of the earth shall bring their glory into it"* (v. 24); *"and the leaves of the tree were for the healing of the nations"* (Rev. 22:2).

Those who believe that the promises for Israel are earthly in scope are not without Scripture proof. When God entered into covenant with Abraham, He promised, *"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore"* (Gen. 22:17). The stars may indicate a heavenly seed, the sand an earthly. As Abraham became the father of the earthly seed, Israel, he is also regarded as the father of the spiritual seed, the Church—*"Who is the father of us all"* (Rom. 4:16). *"So then they which be of faith are blessed with faithful Abraham"* (Gal. 3:9). While God made promise apparently to Abraham of both a heavenly and an earthly seed, to Jacob His promise mentioned only an earthly seed, *"I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude"* (Gen. 32:12). The question is, Do these earth promises end with millennial blessing, or do they extend beyond into the eternal future?

BROADEST SCOPE OF THE TERM "CHURCH"

Dr. Augustus Strong defines the Church in its largest significance as "the whole company of regenerate persons in all times and ages, in heaven and on earth, being identical

with the spiritual kingdom of God." This is a somewhat different view from the one that Israel is, and ever will be, an earthly people. While Dr. Strong speaks of the Church as "the spiritual kingdom of God," he distinguishes this *spiritual kingdom* from the yet future kingdom as follows: "The Church and the Kingdom are not identical terms, if we mean by the kingdom the visible reign and government of Jesus Christ on earth. The King is to come again visibly and gloriously. The present kingdom is invisible and spiritually in the hearts of believers."

OTHER VIEWS OF ITS MEANING

Others believe the kingdom and the Church must be looked upon differently, the kingdom being the sphere of Christ's rule as Messiah, son of David—*"The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end"* (Luke 1:32, 33). But the kingdom that was announced as "at hand"—*"Repent ye; for the kingdom of heaven is at hand"* (Matt. 3:2)—was most probably the spiritual kingdom. Upon His rejection Jesus began to speak of a new brotherhood—*"Who is my mother? and who are my brethren? . . . Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother"* (Matt. 12:46-50). The final outwardly manifest phase of the kingdom will be realized after the return of the King in glory (Matt. 24:29-25:46).

THE CHURCH AND THE KINGDOM

Having called attention to two views concerning the kingdom, one which identifies the spiritual kingdom with the Church, and the other which sees the kingdom only as Messianic and largely Jewish, it might be well to consider whether there is ground for identifying the spiritual kingdom with the Church.

Many believe that the Gospels which proclaim "the kingdom of heaven," or "the kingdom of God" were intended to set forth the Church as the spiritual kingdom; that in the Gospels Jesus linked His own government with the ancient theocracy, but not in its earthly form. Those who take this position believe that the Sermon on the Mount was expressing fundamental truths in preparation for the Church. Those who take the position that the earthly ministry of Jesus was entirely Jewish, make the Sermon on the Mount to be laws of the kingdom which will finally be set up, not Church truths at all. They reason that there were no Church truths earlier than the founding of the Church at Pentecost.

With full appreciation of those who differentiate kingdom truths from Church truths, we must conclude that the Church and the spiritual kingdom are one and the same with slightly different connotations. When Jesus said, *"I will build my church,"* He also said to Peter, *"And I will give unto thee the keys of the kingdom of heaven"* (Matt. 16:18, 19). The Scofield Bible, commenting upon this latter verse, says: "Not the keys of the Church, but of the kingdom of heaven—the sphere of Christian profession." But we answer that Christian profession is not kingdom profession, if the kingdom is to be regarded as Jewish. Christian profession is a profession in relation to Christ and the Church.

Then the Scofield note follows: "It was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost (Acts 2:38-42), and to the Gentiles in the house of Cornelius (Acts 10:34-46)." But again we answer that if it was the keys of the kingdom which Peter used, did not those keys open the door to the Church, since both at Pentecost and at the house of Cornelius his message brought the hearers into the Church? At Pente-

cost *"there were added unto them about three thousand souls"* (Acts 2:41), while at the house of Cornelius *"while Peter yet spake these words, the Holy Ghost fell on all them which heard the word"* (Acts 10:44). We thus conclude that the Church may well be considered as "the spiritual kingdom"—*"The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel"* (Mark 1:15).

RESURRECTION MINISTRY OF CHRIST

When Jesus spent forty days with His disciples after His resurrection, among other things He was *"speaking of the things pertaining to the kingdom of God"* (Acts 1.3). It hardly seems that the instruction which He gave related to the kingdom which will be in the future when He appears visibly in His glory. It must have been concerning the work of God in the age in which we live.

THE EARLY CHURCH PREACHED THE KINGDOM

When Philip went to Samaria, he preached *"the things concerning the kingdom of God, and the name of Jesus Christ"* (Acts 8:12). This message the people accepted and "were baptized, both men and women." When Paul was at Ephesus *"he went into the synagogue, and spake boldly, . . . disputing and persuading the things concerning the kingdom of God"* (Acts 19:8). Speaking to the elders of the church at Ephesus, he said: *"And now, behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more"* (Acts 20:25). This kingdom which he preached he described as *"the gospel of the grace of God"* (v. 24). When a prisoner at Rome he *"expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets"* (Acts 28:23). He declares, *"For the kingdom of God is*

not in word, but in power" (1 Cor. 4:20). He speaks of *"fellowworkers unto the kingdom of God"* who had been a comfort to him (Col. 4:11). Jesus said to the Jews concerning this aspect of the kingdom, *"Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"* (Matt. 21:43). This was fulfilled in the Gentiles being grafted in and being *"made partakers of the root and fatness of the olive tree"* (Rom. 11:17). This spiritual kingdom is characterized by *"righteousness, peace, and joy in the Holy Ghost"* (Rom. 14:17).

THE KINGDOM IN MANIFESTATION

But let none think that, because Scripture indicates that the Holy Spirit sets up the principles of the kingdom in the redeemed heart, that this means there is no aspect of the kingdom other than this. Much ground will be covered in the study of Eschatology concerning this. As to future aspects of the kingdom, believers are warned that the unrighteous *"shall not inherit the kingdom of God"* (1 Cor. 6:9), and again, *"They which do such things* (Gal. 5:19-21) *shall not inherit the kingdom of God"* (Gal. 5:21). Some have interpreted these verses to mean that the unfaithful believers will miss the millennial kingdom, although they will eventually be saved. Our understanding of the warning is that, if they choose to live unholy lives, they will be permanently lost.

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Chapter Two

THE NEW TESTAMENT CHURCH

ROMAN AND PROTESTANT POSITIONS

The Roman Catholic Church teaches that it alone is the true Church of Christ, having the keys which the Lord promised to Peter, the authority of Peter, as Head of the Church, having come down to it by apostolic succession. Being God's spiritual representative on earth, its authority is above all civil powers, which should bow to its sway. It claims for itself that it is the instrument by which the Bible was produced, therefore the Church takes precedence over and has authority above that of the Bible, and that it has the power to dispense all supernatural graces.

Protestants teach that the true Church consists of born-again believers, the visible Church being a fellowship and a means of grace through which the invisible Spirit-filled Church manifests itself. Because of this it holds that the essential thing is to be born of the Spirit, membership in the visible Church being secondary.

The Roman Catholic claim is that the visible Church requires first consideration, since it is through the visible Church that men are led into the invisible Church. The emphasis is upon the visible Church. It was from this Roman Catholic teaching that the Reformation broke. With the re-discovery of the doctrine of justification by faith came the emphasis that the Church was a spiritual organism, of which Christ was the Head.

The Roman Catholic Church holds to the concept that the holiness of the Church is primarily external in character; the Protestant Church holds that its holiness is primarily internal and subjective, a work wrought in the human soul by God. The Church of Rome claims for itself that it is holy "in its dogmas, in its moral precepts, in its worship, and in its discipline." The persecutions and inquisitions which have followed this opinion testify to the unholiness rather than the holiness of this Church. Morality is put by the Romish Church as secondary to obedience to the Church itself.

The reason Romanism makes the claim for itself that it alone is catholic, or universal, is because it is spread over all the earth and adapts itself to all countries and all forms of government; that it claims to have existed from the time of the apostles; and that it alone is in possession of all truth and grace.

THE COUNCIL OF TRENT

At the Council of Trent (April 28, 1546) the following position was taken by the Roman Catholic Church: "Seeing that the saving truth and discipline of manners are contained in the written books and the unwritten traditions, which, having been received by the apostles from the mouth of Jesus Christ, or from inspiration of the Holy Ghost, by succession of time are come down to us, following the example of the apostolic fathers, the Council receives with the same affection and reverence and honors all the books of the Old and New Testaments (seeing that God is their author), and together with them, the traditions relating to faith as well as manners, as having been dictated by the mouth of Jesus Christ, or of the Holy Ghost, and preserved in the Catholic Church by continual succession."

It may be well to remark that, at the time when this Council was held, the Protestant Reformation was on in strength, denouncing things which had been introduced into the Catholic Church as doctrines, which were contrary to the Word of God, and calling men from the organization back to the Holy Scriptures as the guide for faith and practice. The declaration that tradition handed down by word of mouth was of equal authority with the Bible gave the Roman Catholic Church an authority not possessed by Protestants. This expedient has proved very effective among the members of that Church, since they are taught that the Bible does not have all the truth, the only source of all truth being the infallible Roman Catholic Church.

THE CHURCH A NEW TESTAMENT INSTITUTION

Having recognized Israel as "the Church" in the sense that it was a people called out from Egypt, and separated unto the purpose of God for them, we now turn our attention to the New Testament Church. This Church was not formed until after Christ had been crucified and had risen from the dead. *"Upon this rock I WILL build my church"* (Matt. 16:18) shows that its establishment was still future.

THE CHURCH FOUNDED AT PENTECOST

It was "when the day of Pentecost was fully come" and the disciples were all filled with the Holy Ghost (Acts 2:1-4) that the New Testament Church was brought into being. From then on "church" becomes the prominent word in the New Testament—*"And the Lord added to the church daily such as should be saved"* (Acts 2:47); *"Great fear came upon all the church"* (Acts 5:11); *"They ordained elders in every church"* (Acts 14:23).

THE CHURCH IN TYPE

Among the feasts of the Lord (Lev. 23) the feast

of Pentecost is depicted in Lev. 23:15-17. At that time there was to be offered "a new meal-offering" unto the Lord, consisting of "two wave-loaves," "the firstfruits unto the Lord." The two loaves typify Jews and Gentiles on an equal plane. The time when this offering was to be made was on *"the morrow after the seventh sabbath."* Thus Pentecost came on the first day of the week. The type concerning the resurrection of Christ was also to fall on the first day (v. 11).

Much that is instructive is to be found in the type of Pentecost which we cannot deal with here, since our purpose is to emphasize only that the Church which Jesus said He would build, began its course when the Spirit fell at Pentecost.

THE CHURCH AND JUDAISM

Jewish believers, who often gave Paul much trouble, taught that the Gentiles must be circumcised and keep the law of Moses, if they hoped to be saved (Acts 15:1). They would have made the Church only an added feature to Judaism. This brought about great conflict within the Church. The Judaizers sought to bring the Gentile believers into bondage to the law, while the apostle Paul rightly contended that salvation is entirely by grace, apart from the deeds of the law—*"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin"* (Rom. 3:20); *"Therefore we conclude that a man is justified by faith without the deeds of the law"* (v. 28); *"For Chirst is the end of the law for righteousness to every one that believeth"* (Rom. 10:4).

THE JERUSALEM COUNCIL

At the Council held at Jerusalem (Acts 15) the matter was settled for all time that the Gentiles were not under

the law of Moses—*"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they"* (vv. 10. 11).

THE CHURCH A NEW TESTAMENT MYSTERY

The New Testament Church was unrevealed in Old Testament times, a mystery *"which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."* (See Eph. 3:1-6.) The blessing of this revelation was in the truth of the breaking down of the wall of partition that had separated the Jews from the Gentiles, now making the Gentiles, through faith in Christ, equal heirs with Israel of Israel's spiritual blessings in Christ (Eph. 3:1-6; 2:11-12). Let those ponder this who would deprive the Gentile Church of the blessing of the outpoured Spirit promised through Joel (Ch. 2:28, 29; Acts 2:16-21). The Gentiles, being grafted contrary to nature into the good olive tree, partake of the root and fatness of the tree. In other words, they now through faith become partakers of the promises and blessings that Israel has forfeited through unbelief (Rom. 11:24).

This blessing of the Gentiles does not exclude believing Jews. "Through faith" the way is opened to the Gentiles. Jews who would share equally with them in the redemption which is in Christ Jesus, must come "by faith." (Rom. 3:30). Believing Jews and believing Gentiles are all one in Christ Jesus, saved by grace, through the merit of Christ, entirely apart from dependence upon law (Eph. 2:16; 3:6). But one requirement is made for the sharing of this mystery, "the obedience of faith" (Rom. 16:25, 26).

MEMBERSHIP IN THE CHURCH

The Church consists of believers in Christ, called out from the world of sin, separated unto God, whether they be Jews or Gentiles. Their citizenship is spiritual and heavenly (Col. 3:1; Eph. 1:3). Members are those who acknowledge Christ as their personal Saviour—*"Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven"* (Matt. 10:32); *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"* (Rom. 10:9). Immediately upon being saved, the believer becomes a member of *"the church of the firstborn, which are written in heaven"* (Heb. 12:23). He now loves and desires the fellowship of other believers (1 John 3:23). His life corresponds with his profession in that he ceases the practice of sin—*"Whosoever abideth in him sinneth not;" "He that committeth sin (practices sin) is of the devil"* (1 John 3:6, 8).

Chapter Three

THE CHURCH IN SYMBOL

THE HEAD OF THE CHURCH

The Head of the New Testament Church is our Lord Jesus Christ, now seated by God *"at his own right hand in the heavenly places"* (Eph. 1:20). Christ is exalted *"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come"* (v. 21). All things are put under His feet, and he is *"the head over all things to the church, which is his body, the fullness of him that filleth all in all"* (vv. 22, 23).

In the Church the Holy Spirit acts for Christ the Head. Before He went away Jesus promised to His disciples another Comforter, with the assurance that He would guide them into all truth (John 14:16-18; 15:26); that by the Spirit they would have revealed to them their relationship with the Father and with the Son—*"At that hour ye shall know that I am in my Father, and ye in me, and I in you"* (John 14:20).

(1) The Holy Spirit infills the Church which consists of born-again believers, "with the redemption life of Christ" (Eph. 3:14-20); (2) As Christ intercedes for the Church before the throne of God, our Great High Priest (Heb. 4:14-16), the Holy Spirit intercedes through the Church —*"But the Spirit Himself maketh intercession for us with groanings which cannot be uttered"* (Rom. 8:26); (3) The Church is bought with the blood of Christ—

"Feed the church of God which he hath purchased with his own blood" (Acts 20:28); (4) It is indwelt and empowered by the Holy Spirit (Acts 1:8).

THE BODY OF CHRIST

Different expressions are used in Scripture to describe different relationships of the Church. In John fifteen Jesus likened its members to the branches of the vine, united to Him, and drawing their life from Him. In Romans 11:17-24 it is revealed that Christian believers are made partakers of Israel's spiritual blessings. But the figure most used to represent the Church is The Body of Christ—*"Which is his body, the fulness of him that filleth all in all"* (Eph. 1:23); *"And he is the head of the body, the church"* (Col. 1:18). Christian believers, wherever they may be, are members of this body.

Local congregations of believers are also spoken of as the body of Christ—*"Now ye (the Corinthians) are the body of Christ and members in particular"* (1 Cor. 12:27).

THE BRIDE OF CHRIST

When we use the term Bride, we think of the future. The present time of the Church is looked upon as a period of espousal—*"I have espoused you to one husband, that I may present you as a chaste virgin to Christ"* (2 Cor. 11:2). The time of the marriage is given in Rev. 19:7, 8. The union of marriage, however, is used to represent the present relation of the Church to Christ. The law is likened to a husband to which, through Christ, the believer has died, that the believer might be married to, or united with, Christ—*"Ye also have become dead (were made dead) to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead"* (Rom. 7:4). As the Head of the Church, Christ is likened to a husband (Eph. 5:23). While

revealing the present union of the Church to Christ, this scripture looks forward also to the time when the marriage will be consummated—*"That he might present it to himself a glorious church . . . holy and without blemish"* (v. 27).

DISTINCTION BETWEEN THE BRIDE AND THE BODY

Some have taught a distinction between the terms "Bride" and "Body," that as Eve was taken out of the side of Adam, so the Bride, those who are overcomers, are being taken out of the Body of Christ, the Church. The correct understanding is that as Eve was taken out of the side of the first Adam, the Church, the Bride of Christ, is being taken out of the second Adam, Christ, who loved us and gave Himself for us. The bride and the body may, therefore, be considered two equivalent terms, describing two relations of Christ and the Church.

THE TEMPLE OF GOD

This is another figure setting forth the relation of the Church to God. It applies to the Church collectively and also to individual believers—*"Know ye not that ye are the temple of God?"* That which makes it a temple of God is *"that the Spirit of God dwelleth in you"* (1 Cor. 3:16). Then comes the warning, *"If any man defile the temple of God, him shall God destroy"* (v. 17). The foundation of this temple is shown to have been laid *"by the apostles and prophets, Jesus Christ himself being the chief corner stone"* (Eph. 2:20). Upon this foundation *"all the building fitly framed together groweth unto an holy temple in the Lord"* (v. 21). Then it is explained that each member has his place in this building—*"In whom ye also are builded together for an habitation of God through the Spirit"* (v. 22). Peter presents the same thought—*"To whom coming as unto*

a living stone. . . . Ye also as lively stones are being built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:4, 5).

THE PILLAR AND GROUND OF THE TRUTH

The Church, the Body of Christ, the temple of the Holy Spirit, is built upon a sure foundation, Christ,—*"For other foundation can no man lay than is laid, which is Jesus Christ"* (1 Cor. 3:11). As an apostle, Paul could say, *"I have laid the foundation, and another buildeth thereon"* (v. 10). This fact of laying the foundation corroborates the truth that the apostles and prophets were foundational to the Church. Let those who would today claim for themselves apostleship ponder carefully before they make such a claim. We still recognize the apostles that Jesus ordained, as recorded in Scripture. Every Christian who takes the Bible for his guide, builds on this apostolic foundation.

The duty of the Church of the present is to become guardians of the truth, not to promulgate new doctrines—*"These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth"* (1 Tim. 3:14, 15).

THE HIGH CALLING OF THE CHURCH

Paul beheld in behalf of the Church both the present and future blessings in Christ and spoke of them as *"the high (upward) calling of God in Christ Jesus"* (Phil. 3:14)—*"For our conversation (citizenship or commonwealth) is in heaven"* (Phil. 3:30); *"Wherefore, holy brethren, partakers of the heavenly calling"* (Heb. 3:1). The Christian's position and blessings are spiritual, heavenly, and eternal—*"Who hath blessed us with all spiritual blessings*

in heavenly places in Christ" (Eph. 1:3). See Gal. 4:26; Heb. 12:22; Rev. 21:2.

THE LOCAL CHURCH

The Church at large is the body of Christ. Each local congregation also is recognized as a church. There was the church at Jerusalem (Acts 5:11); at Antioch (11:18). Paul recognized the various assemblies as churches—*"All the churches of the Gentiles"* (Rom. 16:4; 1 Cor. 16:1; Gal. 1:2; 1 Thess 2:14).

THE SMALLEST CHURCH

The smallest number that might be considered a church would be two persons—*"Where two or three are gathered together in my name, there am I in the midst of them"* (Matt. 18:20). Wherever the Head meets with members of His body, we have the church. Let this be an encouragement to those groups who love the Lord, whose members are few.

THE VISIBLE CHURCH

All those who organize for the purpose of Christian worship under the guidance of appointed leaders, are often referred to as the Church. Recognizing the need of leaders, Paul *"ordained them elders in every church"* (Acts 14:23) and gave instruction to those so ordained (Acts 20:28). Among the visible members of the church there may be those who are likened to tares (Matt. 13:24-30). These would be members in name and profession only. The true, or spiritual members, are all those born again of the Spirit of God, whose names are written in heaven in the "Lamb's book of life." As far as possible the church should seek to extend membership only to those who are, by the new birth, members of the Church which is Christ's body.

The true Church, while a called-out company (ek-

klesia) is really what the Greek word *kuriake* implies: namely, "belonging to the Lord." The Church is visible in its institution: (1) It is visible in its organization through which it expresses itself; (2) in its profession and conduct; (3) in its calling—*"Go ye into all the world and preach the gospel."* While at present the Church is the army through which the Holy Spirit moves, fighting the good fight of faith and fulfilling the present purposes of Christ, it is destined to become the Church triumphant, *"caught up to meet the Lord in the air."*

DEVELOPMENT OF THE ROMAN CHURCH

In the early days of Christianity, as at present, various heresies developed. These had to be withstood. Gradually this brought out the consciousness of a visible Church exercising authority, out of which the Catholic Church developed. Cyprian was the first to propound fully the doctrine of the episcopal church (governed by bishops or episkopoi). He regarded the bishops as the real successors of the apostles. The bishops of various churches together formed a college, which means a society of bishops, called the episcopate. Those who did not subject themselves to the Bishops were excommunicated. This conception of the Church as an external organization gained increased acceptance as time went on. The Bishops of prominent cities vied with each other for influence and prestige. Finally the Bishop of Rome was recognized as the primate of them all.

Roman Catholics now define the Church as: "The congregation of the faithful, who, being baptized, profess the same faith, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth." They teach: "The visible Church is first; then comes the invisible."

St. Cyprian was Bishop of Carthage (200-258), one of the most illustrious in the early history of the Church and one of the most notable of the early martyrs. He was beheaded September 14, A.D. 258.

Chapter Four

WITHIN THE CHURCH—QUALITIES

The Bible speaks of the Christian Church as one—*"There is one body"* (Eph. 4:4). It also recognizes churches in a province, a city, in a building, in a house. Like the synagogue denotes both the gathering and the place of meeting, so, while the Church signifies those who belong to the Lord, the place where the believers meet is also spoken of as the church.

UNITY AND VARIETY IN THE CHURCH

The whole body of believers in Christ are one in Him, but this oneness does not require sameness of manifestations, methods, or organization. In the parable, "I am the vine, ye are the branches" (John 15:5), Jesus teaches our oneness in Him. All derive from Him their spiritual life, but each is a branch in itself. As branches in a vine have their individuality, so different church groups may have a similar individuality. This is shown in the figure of the body. There is one body, but many members (1 Cor. 12). God's plan is for unity, but not necessarily uniformity. Because some have been accustomed to certain ways of worship, if they go where others manifest their worship differently, the former should not think the worship of the latter to be out of order. As churches are free to carry on their worship and work, so individual believers in the church should be free to worship, each according to his own personality, as quickened by the Holy Spirit.

While Christian liberty provides freedom in expression, everywhere the Church should be one spiritually, *"holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God"* (Col. 2:19). Freedom should not be pressed to the piont where it destroys Christian oneness. Building upon the one Foundation, which makes all believers one in Christ (1 Cor. 3:12), in every place the church *"should show forth the praises (virtues) of Him who hath called [her] out of darkness into his marvelous light"* (1 Pet. 2:9); *"Let every one that nameth the name of Christ depart from iniquity"* (2 Tim. 2:19).

HOLINESS OF THE CHURCH

In the purpose of God the Church is spoken of as holy. It is called *"with a holy calling"* (2 Tim. 1:9), *"that we should be holy and without blame before him in love"* (Eph. 1:4). Because the Church is called with a holy calling, all that is associated with worship should be reverenced as holy: the communion, baptism, the place of worship with its furnishings, the receiving of money, and every other contribution of time or talent. If all would ask themselves before taking any action "What would Jesus do?" the exercise of divine worship would be materially altered in many instances. At all times the association of believers should be such as recognizes the Lord in the midst (Matt. 28:20).

HUMAN IMPERFECTION IN THE CHURCH

God foresaw the frailties of man. Knowing that imperfections would exist in the Church as established at Pentecost, the typology of the Old Testament represents this imperfection. The loaves (Lev. 23:17) reveal the Church as *"partakers of Christ,"* the fine flour. But these

loaves were to be *"baken with leaven"* showing that, although partakers of Christ, the Church would have within it those bad qualities which leaven represents. Foreknowing this, the Lord made provision that, together with the offering of the "wave-loaves," representing the Church, lambs for burnt-offerings and goats for a sin-offering (Lev. 23:18-20) should be offered. The Church, because of human weakness, needs ever to appropriate the efficacy of Christ in His atonement and divine perfections, holding Him aloft in both worship and work. That the tares grow with the wheat indicates imperfection (Matt. 13:30). Recognizing that weakness and failure may be seen in the Church, believers are ever to look to the only perfect One—*"What is that to thee? Follow thou me"* (John 21:22).

POSITIONAL HOLINESS OF THE CHURCH

Although imperfections exist in the Church, we must never lose sight of the fact that imperfections do not destroy the Church. We are cautioned, *"Grieve not the Holy Spirit of God"* (Eph. 4:30). All true believers seek to obey this word. But should we grieve Him, let us confess our failure to the Lord, at the same time remembering that by the Spirit *"we are sealed unto the day of redemption"*—*"These things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous and He is the propitiation for our (the believers') sins"* (1 John 2:1, 2). We do not believe in a sinning religion, yet we must see that God has made provision for us if we err, so *"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness"* (1 John 1:9). God *"hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace"* (2 Tim. 1:9).

POSITIONAL AND EXPERIMENTAL HOLINESS CONTRASTED

Believers are *"chosen out of the world"* (John 15:19), and called to separation—*"Be not unequally yoked together with unbelievers"* (See 2 Cor. 6:14-18). Being made *"accepted in the beloved"* (Eph. 1:6), believers are to *"walk worthy of the vocation wherewith they are called"* (Eph. 4:1), growing *"unto an holy temple in the Lord"* (Eph. 2:21). Christian purpose should be that, when the Lord comes, He might find *"a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish"* (Eph. 5:27).

A LESSON FROM ISRAEL

While holiness of life should be the Christian purpose, God does not cast away honest believers, should they stumble. In Israel there were imperfections such as we hope may never be found among Christian believers. God dealt with Israel concerning these things, and at times very severely. But when foes rose up against them, God revealed Himself to be on their side. Balaam was sent to curse Israel, but instead of cursing he prophesied: *"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them"* (Num. 23:21). Israel were the people of God separated unto Him—*"The people shall dwell alone, and shall not be reckoned among the nations"* (v. 9). God's people have always been a separated people. As long as they maintain this separation, while God will deal with their infirmities, chastening them that they might be made partakers of His holiness (Heb. 12:5-8), He will never leave them nor forsake them.

WILLFUL SIN AND IMPERFECTION

While it must be recognized that there are imperfections in the Church, this does not mean that open sin should be

condoned. The carnality of the Church at Corinth, which caused them to say, *"I am of Paul and I of Apollos"* (1 Cor. 1:12), may illustrate imperfection. But such imperfection was far different from the case of the fornicator or extortioner (1 Cor. 5:11). Where open sin is practiced, or persons persist in breeding division, the offender is to be excommunicated, or expelled from the church—*"Now I beseech you, brethren, mark those which cause divisions and offences contrary to the doctrine which ye have learned and avoid them"* (Rom. 16:17); *"A man that is an heretick after the first and second admonition reject"* (Tit. 3:10). "A heretic is one who holds a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, hence causing division by party spirit."—W. E. Vine.

DEALING WITH OFFENDERS

In dealing with offenders the Biblical order is taught by our Lord Jesus. First, go to the person offending, seeking understanding. If this is without avail, take others with you that their influence may be used helpfully. When this is also rejected, then take the matter to the church, and if he will not hear the church, then remove him from the membership (Matt. 18:15-20)—*"Therefore put away from among yourselves that wicked person"* (1 Cor. 5:13). Do not deal with him in the spirit of bitterness, but in the spirit of Christ—*"Yet count him not as an enemy but admonish him as a brother"* (2 Thess. 3:15).

THE INVISIBLE OR ORGANIC CHURCH

When we speak of the "invisible" as related to the Church, we have in mind those within the "visible" Church who have assurance in their hearts that their names are written in heaven; those who by the Spirit are members of the body of Christ. This Church may be

spoken of as an "organism," because it functions from the life of the Spirit within and where every member is vitally related to every other member. It is that body of believers who *"by one Spirit are all baptized into one body, whether they be Jews or Gentiles"* (1 Cor. 12:13). It is this body of believers that constitute the bride, or body of Christ—*"The Lord knoweth them, that are his"* (2 Tim. 2:19). It is the *"church which is his body, the fulness of him that filleth all in all"* (Eph. 1:22, 23).

THE ORGANISM IN TYPE

When God ordered the erection of the tabernacle, He arranged that in type this organic oneness of the Church should be revealed. The boards of shittim wood overlaid with gold, typified the members of the Church—the human, depicted in the wood, being partakers of the divine nature (2 Pet. 1:4), represented by the gold. The boards were to rest upon silver sockets. Silver was the "atonement money." The silver sockets tell us that salvation and position in Christ rest upon atonement (Ex. 28:15-29). The atonement money in Israel is described as follows: *"This shall they give, every one that passeth among them that are numbered . . . half a shekel . . . to make an atonement for your souls"* (Ex. 30:13-15); *"And the silver of them that were numbered . . . is half a shekel, after the shekel of the sanctuary"* (Ex. 38:25, 26).

The invisible bar by which the boards were held together, represents the inward unity of the Spirit. This is shown in Ex. 26:28—*"And the middle bar in the midst of the boards (running through them) shall reach from end to end."*

THE VISIBLE OR ORGANIZED CHURCH

The Church as an organism manifests itself through its organization. It is impossible for the Church to func-

tion without organization. Where there is a leader of a group, even if it consists of only two or there, there will organization be found. God has made as full provision for the organization of His Church as He has recognized its functions as an organism. While the Spirit manifests Himself and His activities through the Church as an organism, human leadership and Biblical order are clearly provided for in the New Testament—*"And he gave some apostles; and some prophets; and some pastors and teachers; for the perfecting of the saints"* (Eph. 4:11, 12).

ORGANIZATION IN TYPE

Church organization is typified in the visible bars by which the boards of the tabernacle were held together, as fully as the invisible bar, which represents the inward unity by the Spirit, pictures the organism—*"And thou shalt make bars of shittim wood; five for the boards on one side of the tabernacle, and five bars for the boards on the other side of the tabernacle"* (Ex. 26:26, 27). Four of these bars were plainly seen; so is the Church visible, as an organization.

ROMISH ERROR

The Roman Catholic Church acknowledges the invisible Church, consisting of true believers (that is, in their own tenets), as present in the visible Church, but exalts the visible above the invisible. Rome teaches that there is no salvation beyond the pale of the one visible institution.

Because of its assumed spiritual superiority, Romanism claims dominion over the civil authority. In part it may borrow this idea from the history of the ancient Jewish Church, which was a theocracy. Although Israel was a theocracy, which means that God was their Ruler, the priesthood and the sacrifices on the one hand, and the civil government on the other, were kept separate. Ministry

in holy things was reserved to the priesthood and the Levites; ministry in civil affairs was in the hands of the kings and other officials. When King Uzziah attempted to intrude into the religious sphere *"and went into the temple of the Lord to burn incense, the leprosy rose up in his forehead"* (2 Chr. 26:16-21).

God's plan is that the Church should look after spiritual things; the civil rulers after things material—*"Put them in remembrance to be subject to principalities and powers, to obey magistrates, to be ready to every good work"* (Titus 3:1). See Rom. 13:1-8; 1 Pet. 2:13-15. In spiritual things, it is the duty of the Church to put God first—*"Whether it is right in the sight of God to hearken unto you more than unto God, judge ye"* (Acts 4:19). The keys to the kingdom of heaven given to Peter (Matt. 16:19) were not ecclesiastical keys by which the Church, or spiritual authority, was given power over the civil. They were keys for the unlocking of the door of faith, first to the Jews at Pentecost, later to the Gentiles at the home of Cornelius (Acts 2:14-40; 10:9-48).

SPIRITUAL QUALITY IN THE CHURCH

The spiritual quality of the Church depends upon the spiritual quality of its individual members. The quality of the Pentecostal Church was such that *"of the rest durst no man join himself to them; but the people magnified them"* (Acts 5:13). Their complete separation from the world and sin made them a positive revival force—*"And believers were the more added to the Lord, multitudes both of men and women"* (v. 14). This was very different from the church at Laodicea which boasted of its wealth and numbers, but was nauseating to God (Rev. 3:14-18).

(1) In the exercise of spiritual gifts the Church is exhorted not to give itself to excess (Rom. 12:6), especially

in the utterance gifts as was done at Corinth (1 Cor. 14).

(2) In doctrine as well as in practice, it is exhorted *"that all speak the same thing"* (1 Cor. 1:10).

(3) In fellowship it is admonished, *"Endeavoring to keep the unity of the Spirit in the bond of peace"* (Eph. 4:3).

(4) In conduct the Church is exhorted, *"Let your conversation (manner of life) be as it becometh the gospel of Christ"* (Phil 1:27).

(5) In unity the Church is to be *"all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous"* (1 Pet. 3:8).

RESPECT FOR GOVERNMENT IN THE CHURCH

Paul in writing to the church at Thessalonica said, *"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves"* (1 Thess. 5:12, 13).

DUTIES OF MEMBERS IN SPIRITUAL THINGS

It is the duty of members to assemble for worship, for spiritual ministry, and exhortation—*"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching"* (Heb. 10:25); *"Wherefore comfort yourselves together, and edify one another, even as also ye do"* (1 Thess. 5:11); *"But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin"* (Heb. 3:13). It has been suggested that some of the results that should be realized from this assembling of the membership of the Church are:

(1) Creation of ideas; (2) Supply of motives; (3) Direction of energies.

This is a valuable suggestion for the church service is productive, as well as worship, of spiritual thought which should supply incentive and result in directed activities. In some places worship is held to be uppermost in importance and the thought of service is neglected. The Church is to *"worship in spirit and in truth"* (John 4:24); *but it is also to make disciples of all nations, teaching and establishing them* (Matt. 28:19)—*"Therefore they that were scattered abroad went everywhere preaching the word"* (Acts 8:4).

CIVIC DUTIES OF MEMBERS

Since the work of the Church is spiritual, it ought to avoid dabbling in politics and kindred matters as part of its program. At the same time Christians are citizens of the country in which they reside, and as such, should take an interest in clean politics, social reforms, etc. outside the church, as far as they are able to do so without these activities interfering with their spiritual life—*"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's"* (Matt. 22:21).

Chapter Five

WITHIN THE CHURCH—RELATIONS

The Church of the New Testament had its beginning at Pentecost and will reach its destiny at the coming of the Lord for His saints, when we shall *"meet the Lord in the air"* (1 Thess. 4:17).

AUTHORITY

In its service the Church is the representative of its Head, the Lord Jesus Christ—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). This authority includes (1) ministry of the word—"Preach the gospel to every creature" (Mark 16:15). To carry a fruitful message to the world requires the quickening of the Holy Spirit—"Ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me" (Acts 1:8). (2) Discipline in the church (Matt. 18:15-20). It must ever be realized that discipline, to be honored of the Lord, must be exercised in the spirit of Christ who is the Head.

Concerning the coming of the Holy Spirit at Pentecost, Brother Myer Pearlman quotes one writer on the phenomenon of the cloven tongues, which sat upon the heads of the disciples: "The Shekinah which was the symbol of union of God and man, appeared for the last time, and was resolved in the personal Spirit, the presence of God in the midst of His people." [For the Shekinah see Ex. 40:34, 35; 2 Chr. 7:1-3; Ezek. 10:4, 18; 11:23]. Pentecost made the Church a going concern—*"And the*

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Lord added to the church daily such as should be saved (those who were being saved, ASV) (Acts 2:47).

SPIRITUALITY

Qualities, other than spirituality, are needed, but that which is foremost in importance is the power of the Holy Spirit. As Jesus closed His public ministry, He devoted Himself to instructing the disciples that He would send them another Comforter (John 14:16, 17). After His resurrection He said, *"And behold, I send the promise of my Father upon you: but tarry . . . until ye be endued with power from on high"* (Luke 24:49). His parting words before His ascension were *"wait for the promise of the Father, which . . . ye have heard of me"* (Acts 1:34). See Acts 1:8; 2:4; 20:29.

MEMBERSHIP

There are three main factors which must be present to constitute true membership in the Church:

(1) Membership in the Church, the Body of Christ, results through repentance and faith—*"And that repentance and remission of sins should be preached in his name among all nations"* (Luke 24:47); *"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"* (Acts 2:38); *"Believe on the Lord Jesus Christ, and thou shalt be saved"* (Acts 16:31).

(2) Confession and witness to others of saving faith in Christ are manifest in the ordinance of baptism—*"Repent ye and be baptized"; "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"* (Matt. 28:19).

(3) Confirming evidence. John Welsey said that there were direct and indirect evidences when a person was born again. The direct evidence was the witness of the

Spirit in our hearts—*"The Spirit Himself beareth witness with our spirit, that we are the children of God"* (Rom. 8:16, ASV.) ; the indirect evidence was the fruits of righteousness which resulted in the life of the believer. They that are born of the Spirit should bring forth the fruit of the Spirit (Gal. 5:22, 23).

TITLES OF TRUE CHURCH MEMBERS

Believers in Christ are described in different ways. Some of the terms used are:

(1) Brethren, or, holy brethren. The Church is a spiritual brotherhood of fellowship—*"And all ye are brethren"* (Matt. 23:8). The nature of this brotherhood is described in Gal. 3:28; Eph. 2:4-6, 11-20.

(2) Believers. They are believers because their characteristic doctrine is faith in the Lord Jesus.

(3) Saints. This means that they are "holy ones." Redeemed by the blood of Christ, their position is holy, and the ambition of their lives is that they might live *"soberly, righteously, and godly in this present world."*

(4) Elect. This means that they are the chosen of God in Christ for present blessing and service, and for future glory.

(5) Disciples. This means that they are "learners" because spiritually trained.

(6) "Those of this way." Acts 9:2. Christianity is *the way* that is different from the ways of the world.

PRACTICAL RELATIONSHIPS

Christianity is a practical religion. It deals with every phase of life. We quote with satisfaction here an outline taken from *Knowing the Doctrines of the Bible* by Myer Pearlman:

(1) Relation to the world system. John 17:14, 16; 1 John 2:15; Eph. 5:11; Col. 4:5, 6.

(2) Relation to Satan and his emissaries. Jude 9; Eph. 6:10-12.

(3) Relation to human government. Rom. 13:1-7; 1 Pet. 2:13-15.

(4) Relation to the unsaved. 2 Cor. 5:14-16; Acts 1:8; Luke 19:10; 1 Cor. 5:9, 10.

(5) Relation to fellow Christians. John 13:34, 35; 1 John 3:14; 1 Cor. 12:26; Eph. 5:2; Col. 3:12, 13; 1 Pet. 3:8, 9.

(6) Relation to those in authority in the church. Heb. 13:7, 17; 1 Thess. 5:12, 13.

(7) Relation of Christian husbands and wives. Eph. 5:22, 25; cf. 5:21-33; Col. 3:18, 19; 1 Pet. 3:1-7.

(8) Relation of Christian parents and children. Eph. 6:1-4; Col. 3:20, 21.

(9) Relation of Christian masters and servants. Col. 3:22-4:1; Eph. 6:5-9.

(10) Christian obligation to an erring brother. Gal. 6:1; 1 Thess. 5:14; 2 Thess. 3:6, 11-15.

(11) Christian obligation to a weak brother. Rom. 14:1-4, 15-23; Gal. 6:2.

Chapter Six

CHURCH GOVERNMENT—VIEWS

There are mainly three forms of church government which are widely recognized—Episcopal, Presbyterian, and Congregational.

EPISCOPAL

This view is that government shall be by Bishops, persons set over a diocese, or district. These bishops are the governing authority. Borrowing from the Church of England, from which it sprang, Methodism patterns largely after this order. It recognizes Presiding Elders, or District Superintendents over districts, with Bishops above them.

PRESBYTERIAN

The Presbyterian view is that government should be vested in the presbytery, or board of ministering elders. In the local church these may be laymen. It was the elders of the church at Ephesus that Paul called together and instructed—*"And from Miletus he sent to Ephesus, and called the elders of the church"* (Acts 20:17). His charge to them was: *"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers"* (v. 28). It was by the presbytery, or eldership, that Timothy was set apart for the ministry—*"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery"* (1 Tim. 4:14).

CONGREGATIONAL

There are those who strongly teach government by local church membership rather than by Bishops or by ministers, and who believe such congregational government to be after the divine pattern, with no government higher. They may believe in co-operation of churches, but that no one church, nor office outside themselves, should rule over local churches.

EVIDENCES OF CHURCH ORGANIZATION

Dr. Strong cites the following which it is believed teaches local congregational government:

> That the early Church was an organization as well as an organism is proved by the following:
>
> (1) Stated meetings—*"And upon the first day of the week, when the disciples come together to break bread"* (Acts 20:7); *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"* (1 Cor. 16:2). These and other scriptures show that the early Church among the Gentiles observed the first day, the day on which Christ rose from the dead rather than the seventh day. *"Not forsaking the assembling of ourselves together"* (Heb. 10:25).
>
> (2) Recognized officers—*"To all that are at Philippi, with the bishops and deacons"* (Phil. 1:1).
>
> (3) Elections—*"And they gave forth their lots: and the lot fell upon Matthias"* (Acts 1:26); *"And they chose Stephen . . . and Philip, and Prochorus, and Nicanor"* (Acts 6:3-6).
>
> (4) Recognized ministerial functions—*"Take heed therefore unto yourselves, and to all the flock"* (Acts 20:28).
>
> (5) There was recognized church authority—*"And if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican"* (Matt. 18:17).
>
> (6) Letters of recommendation—*"The brethren wrote, exhorting the disciples to receive him"* (Acts 18:27; 2 Cor. 3:1).
>
> (7) Provision made for widows (1 Tim. 5:9).
>
> (8) Uniform ordinances, Baptism and the Lord's Supper.

ERRONEUS VIEWS OF CHURCH GOVERNMENT

The Roman Catholic Church teaches world church government. All local churches are subject to the supreme authority of the Bishop of Rome (the Pope) as successor of Peter and the infallible vicegerent of Christ. Rome teaches that the Pope is infallible: (1) When he speaks as Pope; (2) When he speaks for the whole church; (3) When he defines doctrine or passes final judgment in the sphere of faith or morality.

The keys of the kingdom of heaven given to Peter (Matt. 16:19) were not the keys by which the Church, or spiritual authority, was given power over the civil. They were keys to unlock the door of faith; first to the Jews (Acts 2), then to the Gentiles (Acts 10:9-48). A study of the Book of Acts reveals that our Lord Jesus gave no supreme authority to Peter. (1) The Church is built on the foundation of "the apostles and prophets" (not upon one apostle). See Eph. 2:20; Rev. 21:14. (2) At the Council, at which the Gentiles' freedom from the law of Moses was declared, James, not Peter, seems to have been the presiding officer. Peter testified as to what God had wrought through him in behalf of the Gentiles (Acts 15:7), but James (v. 13) was the one who spoke the deciding word, *"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God"* (v. 19). (3) Peter's ministry was to the circumcision, not especially to the Gentiles —*"And when they saw the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was to Peter . . . they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision"* (Gal. 2:7-9). (4) Peter never considered himself other than a brother elder—*"The elders which are among you I exhort, who*

am also an elder" (1 Pet. 5:1). (5) Had he enjoyed supreme authority in the Church Paul would not have rebuked him—*"But when Peter was come to Antioch, I withstood him to his face, because he was to be blamed"* (Gal. 2:11).

How the Roman Church Grew

It was the development of uniformity out of which the Roman Catholic Church grew. Ignatius, an apostolic father of the first century, laid down the principle that the one episcopate (college of bishops) was the only bond of union, meaning that in every church the chief minister was "the guarantee of order against schism and heresy." In the second century Irenaeus made the one Church, as the congregation of all churches under the episcopal government, the only organ of the Holy Spirit. Cyprian of the third century, in his work *De Uinate,* pointed to Rome as the center of unity, though rejecting Roman jurisdiction. By degrees the Roman Bishop of bishops assumed to be to the whole Church what each individual bishop was to the local church, finally assuming to be the vicar of Christ, the center of unity and final appeal.

THE OLD TESTAMENT CHURCH

In Israel, called out from Egypt and thus spoken of as *"the church in the wilderness"* (Acts 7:38) there was a strong central government. Moses was sent to be their deliverer. Moses brought the people out of Egypt. Moses was the one through whom the law, with the statutes and judgments, was given. Moses, however, was the civil leader. He did not intrude himself into the service delegated strictly to the priesthood. Church and State, while working together, were separate.

Chapter Seven

CHURCH GOVERNMENT—NEW TESTAMENT

In the New Testament Church no set order of government is clearly defined. It is therefore the prerogative of any organization of Christians to form a government that is felt to meet their need.

NEVER AN INDIVIDUAL GOVERNMENT

While giving freedom as to form of organization, the New Testament makes it very plain that individual government is unscriptural, whether it be in the local assembly or in a group of churches. The fact that "bishops and deacons" are recognized, and qualities demanded for filling such positions (1 Tim. 3; Titus 1), proves that no body of believers should come under the dictation of an individual.

JESUS ON ORGANIZATION

(1) Jesus promised His presence with the local church, however few in number it might be—*"For where two or three are gathered in my name, there am I in the midst of them"* (Matt. 18:20). (2) He taught humility and equality—*"All ye are brethren"* (See Matt. 23:8-12). Self-exaltation and partiality are sin—*"My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons"* (See James 2:1-4). The Scofield Bible says: "In the presence of Christ the Glory, earthly distinctions disappear." (3) He called some to leadership and special work. This is seen in His word to Peter (Matt. 16:19), His calling of the twelve, and later appointing other seventy also. In the Church

proper recognition of leadership is necessary, at the same time those in places of leadership should cultivate a spirit of humility and look upon themselves only as Christian brethren, never as lords over God's heritage (1 Pet. 5:3). (4) The Church is Christ's institution and received its name from Him—*"I will build my church"; "Let him tell it to the church"* (Matt. 16:18; 18:17.)

APOSTOLIC GOVERNMENT

When we speak of apostolic government, we refer to government in the Church as may be found in reading from the New Testament, as it records the progress of the Church in the days of the apostles.

THE HOLY SPIRIT IN CHURCH GOVERNMENT

Organization must not supersede the organism, or inward spiritual life of the indwelling Holy Spirit. As the Spirit-infilled Church recognizes organization, the organized church must recognize the need of spiritual guidance. When organization crowds out or takes the place of the Holy Spirit, it becomes a hindrance rather than a blessing. Simplicity of organization should be the plan. Organize sufficiently to take care of the needs, but avoid organization for organization's sake.

SPIRITUAL ORGANIZATION AT PENTECOST

The Church was not closely organized when the Day of Pentecost came. The apostles were present. Lots had been cast for filling the vacancy left by the loss of Judas (Acts 1:23-26), and Jesus had continued among the disciples during forty days, getting them in readiness for the outpouring of the Spirit (Acts 1:3-8). When the Spirit fell (Acts 2:1-4) the Church came under the guidance of the Holy Spirit. By one Spirit they were all baptized into one body, the body of Christ, and they recognized Christ as the Head (1 Cor. 12:13; Eph. 1:22).

OUTWARD ORGANIZATION IN DEVELOPMENT

For a very short time the Pentecostal Church was so taken up with divine blessings that it gave little thought to organization. Rejoicingly the disciples *"continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"* (Acts 2:42). But it was not long before the human element began to show itself. Apparently the Palestinian believers were shown favoritism which was denied to those who were in other lands; and a murmuring of discontent arose. When word of this reached the apostles, the first deacons were chosen (Acts 6:1-7). From then on organization developed as the need required.

VISIBLE FORMS OF CHURCH GOVERNMENT

A study of church organization in the New Testament might lead some to favor the episcopal form of government, that is government by district leaders—*"And from Miletus he sent to Ephesus, and called the elders of the church"* (Acts 20:17); *"For I verily, as absent in the body, but present in spirit, have judged already, as though I were present, concerning him who hath done this deed"* (1 Cor. 5:3); *"And when they had ordained them elders in every church"* (Acts 14:23); *"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee"* (Titus 1:5). Such scriptures might be interpreted as establishing apostolic authority, in which the episcopal form of government found root.

One favoring the presbyterian form of government, government by ministers, might find support for this view in Scripture. The elders were to teach and rule. It was the elders, not the whole church, that Paul called to Miletus. In his exhortation, *"Take heed unto yourselves, and to all the flock"* (Acts 20:28), Paul shows

that his concern was not that of a dictator of higher authority, but of a fellow minister, a father in the Lord, who saw that the future of the Church depended largely on the kind of local leadership it had. Paul was giving them his last personal service—*"They should see his face no more"* (v. 37).

The provision for local bishops and deacons, and the recognition of these men (1 Tim. 3; Phil. 1:1) could indicate presbyterian government as does the exhortation, *"Let the elders that rule well be counted worthy of double honor, specially they who labor in the word and doctrine"* (1 Tim. 5:17).

Such scriptures as Matthew 18:17-28, where Jesus gave instructions for dealing with an offending brother, might indicate congregational government. The promise was that the decision of the church would be supported by the Lord—*"Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."* While the apostle Paul indicated his spiritual co-operation with the Corinthian believers, nevertheless they were to deal with the sinful person in their midst—*"Therefore put away from among yourselves that wicked person"* (1 Cor. 5:13). The church at Thessalonica also was to exercise its authority in extending and withdrawing fellowship—*"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us"* (2 Thess. 3:6).

While recognizing local church authority, we must not conclude that no higher authority could scripturally exist. In the selection of the first deacons, the body of believers served more as a nominating body than as one authorized to elect. To them it was said, *"Wherefore, brethren,*

look ye out among yourselves seven men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3). The church was to make the selection, but the appointment was reserved to the apostles—*"Whom we may appoint over this business."* In the appointment there was co-operation of the church and the apostles—*"Whom they set before the apostles; and when they had prayed, they laid their hands on them"* (v. 6). The apostles retained a fatherly oversight—*"And the rest will I set in order when I come"* (1 Cor. 11:34).

Having shown that scriptures may be found to support differing views of church government, the lesson to be received from this is that all these forms have limitations. No episcopal form of government which ignores the wishes of the ministry, or of the laity, is God's form. And no form which ignores authority other than that of local membership is God's plan either.

AUTHORITY OTHER THAN LOCAL RECOGNIZED

It was officials at Jerusalem who sent ministers to help with the situation at Samaria—*"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John"* (Acts 8:14). When controversy arose concerning circumcision for the Gentiles, Paul and Barnabas went to Jerusalem for a conference to settle the matter—*"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question* (Acts 15:2).

Authority of Leaders

Peter was recognized as being sent to the circumcision, Paul to the Gentiles (Gal. 1:7). Paul appointed Timothy and Titus as district superintendents, or overseers, and

authorized them (1) to ordain (Titus 1:5) and (2) teach —*"Ordain elders in every city, as I have appointed thee;" "But speak thou the things that become sound doctrine"* (Tit. 2:1); *"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine"* (1 Tim. 1:3). This higher authority was recognized in the early church.

APOSTOLIC AUTHORITY NOT ARBITRARY

When the question of circumcision came up, there was conference concerning what ought to be done (Acts 15). When Apollos did not feel disposed to go to Corinth, Paul would not try to force him to go, even though he greatly desired his presence there (1 Cor. 16:12). In the appointment of elders in local churches, consideration for the wishes of the church was given—*"And when they had ordained them elders in every church"* (Acts 14:23). Other translations add "by show of hands," for the word "ordained" is literally "to designate by stretching out the hand, or pointing." The apostle evidently wished the members to show their approval of the appointments by a show of hands.

AUTHORITY NEEDED

There should be authority to remove a minister whose ministry has ceased to be effective and accredited by integrity of character. Conditions arise at times in a local congregation that get beyond the ability of the congregation to correct or to handle. It is essential then to know that at such times outside authority may be called upon for assistance.

Chapter Eight

APOSTLES IN THE CHURCH

For the functioning of the Church God has provided gifts for men and gifts of men—*"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues"* (1 Cor. 12:28); *"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"* (Eph. 4:11).

Concerning the manner of provision of leadership in the Church, the Scofield Bible comments: "The Lord, in bestowing the gifted men, determines providentially (Acts 11:22-26), or directly through the Spirit (Acts 13:1, 2; 16:6, 7)." In Acts 11:22 we read—*"And they sent forth Barnabas that he should go as far as Antioch."* In Acts 13 we have the account of how Barnabas and Saul were called to their ministry among the Gentiles by the Holy Spirit.

THE APOSTOLIC OFFICE

Apostleship was the first, or highest order of New Testament offices. Theologians such as Berkhof, Miley, and others say that, strictly speaking, the title *apostle* applies only to the twelve who were chosen by Jesus, and to Paul. Some of the reasons given for this position are to be found in the following outline:

(1) It was the special task of the apostles to lay the foundation for the Church of all ages—*"And are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone"* (Eph. 2:20). Because

it was through them that the foundation of the Church was laid, they are apostles to us as well as they were to the early church.

(2) Their commission came directly from God or from Christ—*"And he ordained twelve, that he might send them forth to preach"* (Mark 3:14); *"He called unto him his disciples: and of them he chose twelve, whom also he named apostles"* (Luke 6:13); *"Paul an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)"* (Gal. 1:1).

(3) They were chosen that they might be witnesses concerning the life of Christ while He was here on earth, and also of His resurrection. To them Jesus said—*"And ye also shall bear witness, because ye have been with me from the beginning"* (John 15:17). Is it not the knowledge of their calling as witnesses concerning the life of Jesus *"from the beginning"* that inspired their desire to fill the vacancy which had taken place through the fall of Judas?—*"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, until that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection"* (Acts 1:21, 22).

(4) Their commission and message were confirmed by miracles and signs—*"Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds"* (2 Cor. 12:12); *"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will"* (Heb. 2:4).

(5) The blessing of God was upon their lives and ministry, testifying to their apostolic calling—*"If I be not an apostle unto others, yet doubtless I am to you: for the*

seal of mine apostleship are ye in the Lord" (1 Cor. 9:2); *"Ye are our epistle written in our hearts, read and known of all men"* (2 Cor. 3:2). When writing to the Galatians Paul testified to the apostleship of Peter and to his own—*"For he that wrought effectively in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles"* (Gal. 2:8).

(6) Wakefield says: "Through the apostles was revealed the complete system of Christian doctrine and duty, their extraordinary mission confirmed by miracles wrought by themselves."

(7) The position of the apostles in the foundation of the New Jerusalem supports the teaching that theirs was a position foundational to the Church—*"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb"* (Rev. 21:14).

(8) Some writers on theology express their belief that there were persons to whom, in a secondary sense, the term apostle might be applied, men who assisted Paul in his work and who were endowed with apostolic gifts and graces.

APOSTLESHIP—A BRIEF REVIEW

The twelve apostles were chosen from among other brethren—*"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles"* (Luke 6:13); *"And when he had called unto him his twelve disciples. . . . Now the names of the twelve apostles are these"* (Matt. 10:1, 2); *"And he called unto him the twelve, and began to send them forth two and two"* (Mark 6:7).

At a later time Jesus sent the seventy forth also, but they are not spoken of as apostles—*"After these things the Lord appointed other seventy also, and sent them two*

and two before his face into every city and place, whither he himself would come" (Luke 10:1).

The apostles were not appointed by the Church but by Christ. Cf. Luke 6:13. Paul was emphatic in declaring that his apostleship was not of man—*"Paul, an apostle, not of men, neither by man, but by Jesus Christ"* (Gal. 1:1).

It was the twelve with whom Jesus ate at the passover—*"And when the hour was come, he sat down and the twelve apostles with him"* (Luke 22:14). [See also Matt. 26:20; Mark 14:17.] It was the twelve to whom He gave commandments after His resurrection—*"After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen"* (Acts 1:2).

It was the apostles with whom Peter stood on the day of Pentecost—*"But Peter, standing up with the eleven, lifted up his voice and said. . . ."* (Acts 2:14).

It is the apostles who were foundational to the Church. Eph. 2:20; 3:5; Rev. 21:14; 2 Peter 3:2; Jude 17.

PAUL'S APOSTLESHIP

The Judaizers sought to bring Paul's apostleship into disrepute; probably because he refused to require circumcision and observance of the law of Moses by the Gentiles. He was accused of being formidable in his writings, but insignificant in his person and speech—*"For his letters, say they, are weighty and powerful: but his bodily presence is weak, and his speech contemptible"* (2 Cor. 10:10). This effort to disparage and undermine Paul made it necessary for him to defend his apostleship. For his defence he argued:

(1) His personal vision of Christ—*"And last of all he was seen of me also, as of one born out of due time"* (1 Cor. 15:9). "Out of due time" means "before the due

time." Being converted by the personal appearance of Christ (Acts 9:3-6), Paul considered his conversion after the manner in which Israel will eventually be converted as a nation, but ahead of time—*"And they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son"* (Zech. 12:10 to 13:1).

(2) His call directly from Christ—*"Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God"* (Rom. 1:1); *"Paul, an apostle, not of men, neither by man, but by Jesus Christ"* (Gal. 1:1).

(3) His apostleship to the Corinthians—*"If I be not an apostle unto others, yet doubtless I am unto you: for the seal of mine apostleship are ye in the Lord"* (1 Cor. 9:2); *"I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds"* (2 Cor. 12:11, 12); *"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office"* (Rom. 11:13). He recognized the apostles as doomed to death—*"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle (theatre) unto the world and to angels and to men"* (1 Cor. 4:9).

(4) His classification with other apostles—*"After that, he was seen of James; then of all the apostles"* (1 Cor. 15:7); *"Neither went I up to Jerusalem to them that were apostles before me. . . . But other of the apostles saw I none, save James the Lord's brother"* (Gal. 1:17-19).

A DIFFERENT ORDER OF APOSTLESHIP

In 2 Corinthians 8:23 we read: *"Or our brethren be*

inquired of, they are the 'messengers' of the churches, and the glory of Christ." In Philippians 2:25 Paul commends Epaphroditus: *"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellowsoldier, but your 'messenger,' and he that ministered to my wants."* In both these instances the word translated "messenger" is *apostolos,* signifying "one sent forth." The meaning, however, is quite different when it refers to persons sent by the apostle or by the church at Philippi, from the chosen apostles of the Lord, commissioned by Him to fulfill His special purpose. Were we to use the term *apostle* in this looser sense of being sent forth by the Church, then all missionaries would be apostles, if sent on any mission, be they ministers or laymen. Epaphroditus filled such a position when he carried from the church material assistance to Paul.

Chapter Nine

OTHER CHURCH OFFICES

PROPHETS

The second order of ministers divinely ordained in the Church is prophets. Concerning the place of prophecy in the Church, more consideration is given it in the study of Pneumatology. We recognize such a gift and seek to find its relation to the apostles as foundational to the Church.

It is our conviction that writers on the subject of theology almost, if not entirely, recognize prophecy as a permanent gift in the Church, as it is unfolded by Paul—*"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort"* (1 Cor. 14:3). They believe also in the possibility of prophecy in the form of foretelling future events as when *"There came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle"* (Acts 21:10, 11).

The Scripture says—*"Now there were in the church that was at Antioch certain prophets and teachers"* (Acts 13:1). [Other references to the prophets are 1 Cor. 12:10; 13:2; 14:3; Eph. 4:11; 1 Tim. 1:18; 4:14]. Prophets, or prophecy, as referred to in these verses should be considered in the light of 1 Cor. 14:3—persons who speak *"unto edification, exhortation, and comfort."* This gift,

it would seem, was highly developed in the early church. But let us not think this has not been so since. Wherever men, having God's message, speak under the anointing of the Spirit, being borne along by the Holy Ghost, this gift is manifest, whether it be by expressions of exhortation or in the ministry of the Word. The human element is too often inclined to think that novelty must accompany that which marks the supernatural. This often leads to fanaticism.

It is where prophecy is considered in the light of still providing canonical revelation that it is believed that prophecy has ceased. Since the Church is *"built upon the foundation of the apostles and prophets"* (Eph. 2:20), it is generally accepted that this peculiar form of prophecy has accomplished its purpose, therefore it no longer functions. If one believes that the exercise of the prophetic gift may still produce revelations of the same magnitude and importance as the canon of Scripture, then that canon is not yet complete. Against such a position the orthodox Church of God vigorously objects—*"If they speak not according to this word, it is because there is no light in them"* (Isaiah 8:20).

EVANGELISTS

By most theological writers the apostles, the prophets, and the evangelists are regarded as "extraordinary offices," not permanently continued. One reason for this may be the desire to emphasize that in the Church of Christ there is no "apostolic succession" from Peter or other apostles to the present, such succession possessing dictatorial power over the churches. While Dr. Scofield makes no comment on the duties of evangelists, he says in his comment upon Matt. 16:19: "There is no assumption by Peter of any other authority" than that of opening the door of faith to the Jews at Pentecost and to the Gentiles

at the house of Cornelius. He cites his readers to the fact that James, not Peter, seems to have been the presiding officer when Paul and Barnabas went to Jerusalem for the council concerning the matter of circumcision (Acts 15:19).

Those who consider evangelists among the "extraordinary offices" give the following reasons:

(1) Their work included preaching and baptizing—*"Then Philip went down to the city of Samaria and preached Christ unto them"* (Acts 8:5); *"But when they believed . . . they were baptized, both men and women"* (v. 12); *"And we entered into the house of Philip the evangelist"* (Acts 21:8).

(2) Ordained elders—*"For this cause left I thee in Crete . . . that thou shouldst ordain elders in every city, as I had appointed you"* (Titus 1:5).

(3) To exercise discipline—*"A man that is an heretick after the first and second admonition reject"* (Titus 3:10). Wakefield says:

> They were assistants to the apostles, who acted under their special authority and direction. Of this number were Timothy and Titus; and as the apostle Paul directed them to ordain bishops, or presbyters, in the several churches, but gave them no authority to ordain successors to themselves in their particular office as evangelists, it is clear that the evangelists must be reckoned among the extraordinary and temporary ministers suited to the first age of Christianity.

Zahn says concerning Timothy:

> He was Paul's temporary representative in his apostolic capacity at Ephesus and the other churches of Asia as he had earlier been at Thessalonica (1 Thess. 3:1-8) and Philippi (Phil. 2:19-23). Titus remained in charge of the work at Crete (Titus 1:5), a representative of the apostle."

PRESENT-DAY EVANGELISTS

Whatever may have been the position of evangelists in

the early Church, we have no misunderstanding concerning their function in our day. They are regularly recognized ministers of the Word, persons who give themselves to the work of reviving and quickening the Church and to the winning of souls, co-operating with established pastors in series of meetings of longer or of shorter duration, as agreed upon between them and those who extend to them invitations for services.

ELDERS

The terms *bishop, elder,* or *presbyter* signify the same office in the New Testament.

W. E. Vine comments:

> In the Christian churches they were those, who being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight of, the churches. To these the term *bishops* (episkopoi), or overseers, is applied, the latter term indicating the nature of their work; *presbyters* (presbuteroi) indicates their maturity of spiritual experience."

The elders were given oversight of the flocks of believers, to provide for them, protect them, as the household of God. They were not all teachers—*"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine"* (1 Tim. 5:17). Their office comes under the classification of "governments" (1 Cor. 12:28)—*"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation"* (Heb. 13:7). In the early churches there was more than one elder—*"And from Miletus he sent to Ephesus, and called the elders of the church"* (Acts 20:17); *"To all the saints in Christ Jesus . . . with the bishops and deacons"* (Phil. 1:1). *"And ordain elders in every city"* (Tit. 1:5); *"Is any sick among you? let him call for the elders of the church"*

(Jas. 5:14). Being the spiritual overseers, the elders were the pastors.

PASTOR-TEACHERS

The pastor ought also to be a teacher, since in giving to the Church gifts of spiritual men, *"he (Christ) gave some, 'pastors and teachers'"* (Eph. 4:11). This combination of the two ministry functions of pastor and teacher is proven by the presence of the "and" in the original Greek construction, connecting "pastors" and "teachers" with only one article preceding both words. Combination of the two offices is clearly to be conveyed by this language syntax.

In the early Church, however, it is evident that there were godly men, sound in the faith, having a good report also from them that were without, qualified to govern, who were not teachers or preachers. While aptness to teach may not have been required, it was encouraged and urged—*"Remember them that have the rule over you, 'who have spoken unto you the word of God.'"* (Heb. 13:7); *"And the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also"* (2 Tim. 2:2).

DEACONS

Minister and *deacon* are from the same Greek word, *diakonos.* Vine observes: "The word designates without distinction any minister of the gospel"—*"Who then is Paul, and who is Apollos, but ministers by whom ye believed"* (1 Cor. 3:5); *"Giving no offence in anything that the ministry be not blamed"* (2 Cor. 6:3). [See Eph. 3:7; 1 Tim. 1:12; Col. 1:23].

Vine says further: *"Diakonos* occurs in the New Testament of domestic servants (John 2:5, 9); the civil ruler (Rom. 13:4); Christ (Rom. 15:8); the followers of

Christ in relation to the Lord (John 12:26); the followers of Christ in relation to one another (Matt. 20:26; Mark 9:35); the servants of Christ in the work of preaching and teaching (1 Cor. 3:5; 2 Cor. 3:6; Eph. 3:7; 1 Tim. 4:6)."

Some have taught that the elders were the spiritual overseers, while deacons were subordinate ministers of the Word. The Newberry Bible defines "Bishops and deacons" (Phil. 1:1) as "overseers and ministers."

The generally accepted meaning of the term *deacons* is that, as the elders were chosen for spiritual oversight in the church, the deacons were to be responsible for the material needs. This could include caring for the church property, looking after the material needs of the poor of the church, and such other duties as the church might prescribe for persons holding this office. The fact that seven men of honest report were chosen to look after the needs of the widows in the early church leads to the conviction that the deacons' duties principally were temporal in character. They should work in close harmony with those who function as elders.

However, this is not a connotation to be too strictly held, for both Stephen and Philip, deacons in the early church, had a marked spiritual ministry. Cf. Acts chs. 6-8.

DEACONESSES

Their full duties are not outlined for us in Scripture. It is thought that they visited the sick and needy, distributed alms, assisted in arranging the emblems for the Lord's supper, and served as they were directed in relation to public worship.

Paul commended *"Phebe our sister, which is a servant of the church which is at Cenchrea"* (Rom. 16:1). The

word translated "servant" in this place is *diakonos*, which means deacon, deaconess, or minister.

DUTIES OF CHURCH OFFICERS

The duties of Church officers have been summed up as follows:

Elders or Bishops

(1) To be a spiritual teacher in public and in private. Acts 20:20, 21, 35; Heb. 13:7, 17.

(2) To administer the ordinances. Matt. 28:19, 20. Since Paul did not in person baptize at Corinth is no reason for thinking that baptism was not administered. As Jesus used the disciples to perform this rite (John 3:22; 4:2), so Paul likely used others at Corinth to minister this ordinance (1 Cor. 1:16, 17).

(3) To supervise discipline, and preside over meetings of the church (1 Tim. 3:5; 1 Cor. 12:28; 1 Pet. 5:2, 3).

Deacons

(1) Relieve the pastor of external, material labors, informing him of the conditions and needs of the church, and forming a bond of union between the pastor and the people (Acts 6:6; Rom. 12:7); to serve as "helps" (1 Cor. 12:28).

(2) Help the church by relieving the poor and the sick and ministering in an informal way to the church's spiritual needs (1 Tim. 3:10, 13).

[Note: Eldership gives the thought of age and maturity. In Acts 5:10 it was the young men who carried Sapphira out. *The Expositor's Greek Testament* indicates that they were doing a work of deacons. Therefore younger men, properly qualified, may serve as deacons]

COMMENTS CONCERNING CHURCH OFFICERS

It is evident that the pastor in our day is the spiritual leader in the church and should be respected as such.

If he does not have lay-elders to assist him in spiritual things, the deacons usually serve in the double field of spiritual and material ministry. They assist the pastor in carrying out the spiritual work of the church, serving communion, etc, and also look after the material interests of the church. They should assume the burden of caring for the financing of the church, support for the pastor, and any other duties that call for temporal concern. This leaves the pastor free for spiritual ministry.

Each church ought to have a clearly defined Constitution and By-laws, embodying the duties of the pastor and of all others who hold office in the church. All officers should then work in harmony with these by-laws. Each church should provide by-laws in keeping with its need. Because there were seven chosen to look after the need of the widows at Pentecost is no reason why each church, however small, and without qualified material, should think that it must have seven deacons.

Chapter Ten

ORDINANCES OF THE CHURCH

An ordinance is defined as "that which is decreed or ordained of God; established rule; a prescribed practice of usage. In Ecclesiology, an established rite or ceremony." The clearly prescribed "rites or ceremonies" of the Church are baptism and the Lord's Supper.

BAPTISM

Baptism in the Old Testament

In Hebrews 6:2 we read of "the doctrine of baptisms." Baptism here is in the plural, signifying that among the Hebrews, there was more than one baptism. Concerning this W. E. Vine says: "*Baptismos,* as distinct from *baptima* (the ordinance) is used of ceremonial washings of articles (Mark 7:4, 8) in some texts." It signifies washing.

Another writer says: "It refers to washings practiced by the Jews such as washing of pots and cups (Mark 7:8); divers washings (Heb. 9:10), which includes washing of priests (1) in connection with their consecration (Ex. 29:4; 40:12-15); (2) in connection with leprosy (Lev. 13:54, 58; 14:8, 9); (3) in connection with their service (Ex. 30:17-21); (4) in connection with the sin offering (Lev. 6:27); (5) where one was found dead (Deut. 21:6). It was also a custom in Israel to baptize proselytes."

The Baptism of John

The baptism of John was a baptism of repentance for the remission of sins, in preparation for Christ and

the Christian dispensation—*"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand"* (Matt. 3:1, 2). While he foresaw that Jesus would "baptize with the Holy Ghost and with fire" (v. 11), John, a devout Jew, saw only the blessing of the kingdom promised to Israel. He saw that Jesus was *"the Lamb of God, which taketh away the sin of the world"* (John 1:29), but he did not see the New Testament mystery of the calling out of the Church (Eph. 3:1-6).

NEW TESTAMENT BAPTISM

This ordinance was instituted by our Lord Jesus—*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"* (Matt. 28:19). The *Newberry Bible* gives the following light on New Testament baptism:

(1) Baptized by (*hupo*) the agent (Matt. 3:6).

(2) Baptized in (*en*) the locality, for example "In Jordan" (Matt. 3:6).

(3) Baptized in (*en*) the element—water (Matt. 3:11); also in the Spirit.

(4) Baptism in the name of (*en to onomati*)—the authority (Acts 10:48).

(5) Baptism upon (*epi*)—the ground (Acts 2:38).

(6) Baptism into or unto (*eis*)—the object or result (Matt. 28:19; Rom. 6:3).

Christian baptism signifies our identification with Christ—*"For as many of you as have been baptized into Christ have put on Christ"* (Gal. 3:27). This identification is (1) In salvation (Acts 2:38); (2) In death to sin (Rom. 6:3-6); (3) In resurrection unto holiness (Col. 2:12). Where it speaks of "one baptism" (Eph. 4:5), it probably refers to Christian baptism, in contrast to the many baptisms, or washings of the Jews.

BAPTISM AS A SAVING ORDINANCE

St. Augustine taught that without being baptized infants were lost. The time came when protest was made against this doctrine, the argument being that baptism and repentance go together; that infants know nothing about repentance and faith, therefore the baptism of infants is unscriptural.

In later times there have risen those emphasizing baptism as a saving ordinance, who teach that sinners are to "repent and be baptized for the remission of sins" (Acts 2:38). This has been met with the teaching that baptism "is an outward sign of an inward work"; that it is not a saving ordinance, but "the answer of a good conscience toward God"—*"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ"* (1 Pet. 3:21).

In Matt. 28:18, 19 the disciples were first to *make* disciples, then to baptize them. In Mark 16:16 "belief" was to precede baptism—*"He that believeth and is baptized."* In Acts 8:12 baptism followed faith—*"But when they believed Philip preaching the things concerning the kingdom of God . . . they were baptized."* When the eunuch wished baptism, Philip said *"If thou believest with all thine heart, thou mayest"* (Acts 8:36, 37). When the gospel was preached at the home of Cornelius, God filled with the Spirit before baptism (Acts 10:44-48). The Philippian jailor believed, then "washed their stripes, and was baptized, he and all his, straightway" (Acts 16:31-33).

TRIUNE IMMERSION

There are those who dip three times, in the name of the Father, then, in the name of the Son, then, in the name of the Holy Ghost. Wherever there is sincerity of heart, God

accepts that sincerity. Those who practice triune immersion honor the Father, the Son, and the Holy Spirit. We believe, however, that triune immersion is erroneous. In baptism the believer is *"buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"* (Rom. 6:3, 4). Since baptism signifies identification with Christ in His death, burial, and resurrection, and since the Father and the Holy Spirit did not die to save, baptism should be single in act, signifying that *"as many of you as have been baptized into Christ have put on Christ"* (Gal. 3:27).

IMMERSION OR SPRINKLING

Those who believe in baptism by sprinkling refer to such scriptures as *"Then will I sprinkle clean water upon you, and ye shall be clean"* (Ezek. 36:25). Throughout the New Testament baptism seems clearly to have been by immersion. Had sprinkling been sufficient there would have been no need of Jesus going down into the water to be baptized (Matt. 3:16), or that John should baptize in Aenon *"because there was much water there"* (John 3:23). Philip and the eunuch *"went down both into the water, and he baptized him"* (Acts 8:38).

INFANT BAPTISM

(1) Arguments in its favor. In the church it takes the place of circumcision in Israel, bringing the infant within the covenant. The covenant with Abraham included Messianic promises (Gen. 22:18), and these promises include the children—*"For the promise is unto you, and to your children"* (Acts 2:29). See Gal. 3:28, 29; 3:8; Rom. 11:17-21. See also Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

By baptism children are placed in visible covenant

relation to God and as under the special care and supervision of the Church. That the Scriptures imply infant baptism, it is cited that Paul promised the Philippian jailor, *"Believe on the Lord Jesus Christ and thou shalt be saved, and thine house;"* also Paul baptized *the household* of Stephanas (Acts 16:15, 33; 1 Cor. 1:16).

(2) Arguments against infant baptism. Children are saved if they die in infancy, therefore baptism makes no change in their position. Myer Pearlman says: "Since infants have no sins to repent of and cannot exercise faith they are logically excluded from water baptism." It may be definitely asserted that infants who die before accountability begins are saved through the redemption which is in Christ Jesus. The Scriptures say *"Repent ye and be baptized."* Baptism therefore follows, or accompanies repentance and salvation (John 3:2, 6, 11; Matt. 28:19, 20; Mark 16:16; Acts 2:38; Rom. 6:3, 4). (cf. Note 10)

INFANTS CANNOT REPENT

Were it not that infant baptism has become looked upon as a saving ordinance, we would have no objection to the use of water in connection with the dedication of children, since our Lord Jesus has put His approval on the use of different material elements in association with faith in Him—water in baptism, bread and wine at the Lord's Supper. Many of the thoughts of those who teach infant baptism in the dedication of children as the public sign of covenant relation are to be appreciated. Too often parents bring their children for dedication, but with very vague ideas as to why, other than that it has become a church custom to do this. (cf. Note 11)

THE LORD'S SUPPER

"The Lord's Supper is called the Eucharist by many, which comes from *eu karis*, meaning thanks, or gratitude.

The Lord's Supper is so called because of thanks offered before the Sacrament. By others the Lord's Supper is called a Sacrament which comes from the Latin *sacramentum*, a military oath, a consecration, sacred. In theology it means 'an outward ceremony of the Church, ordained as a visible sign of an inward and spiritual grace, . . . a sign of the union of the soul with God.' "—Bible Dictionary.

(1) In the New Testament the Lord's Supper has taken the place of the Passover of the Old Testament—*"For even Christ our passover is sacrificed for us"* (1 Cor. 5:7, 8).

(2) It shows forth the death of Christ, with promise of His return (Luke 22:14-20; 1 Cor. 11:26).

(3) It is to be partaken of in a worthy manner (1 Cor. 11:27-29).

(4) It signifies our union with Christ and with one another (1 Cor. 10:16, 17).

Chapter Eleven

THE MISSION AND DESTINY OF THE CHURCH

Before closing our study in Ecclesiology, it is well that we give some thought to the purpose of the Church on the earth, and also concerning the purpose for eternity.

MISSION

To Evangelize

Since the Church is God's institution on the earth, its mission is to make God known to man, specially His love for man through which He has provided a Redeemer. Because this is so the important message of Jesus after His resurrection from the dead concerned the going forth of the gospel. Luke records that, having assured the apostles that He was risen, He said, *"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things"* (Luke 24:46-48). He then promised them the Holy Spirit for this ministry. *"And, behold, I send the promise of my Father upon you"* (Luke 24:49). This was His last instruction recorded in Luke before He returned to the Father (vv. 50, 51).

Luke expounds this somewhat further in the Book of Acts. There he says, *"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God"* (Acts 1:3). Promising them the baptism with the Spirit, He gave them their

mission, *"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"* (v. 8). This mission of the Church for the spreading of the gospel is given also in Matthew (Matt. 28:18-20) and in Mark (Mark 16:15).

To Glorify God

The Church is called, not to glorify itself, but its Lord. In this the backslidden church of Laodicea failed. Feeling its sufficiency, it made the boast that *"I am rich, and increased with goods, and have need of nothing."* Poor, self-centered and self-satisfied, it realized not *"that thou art wretched, and miserable, and poor, and blind, and naked"* (Rev. 3:17). Only that church is rich which is rich in the Lord.

Christian worship is to be that God may be glorified—*"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ"* (Romans 15:6, 9). It is well to seek personal blessing through worship, but personal blessing is not the highest purpose of worship.

When we speak of worship, this should include personal worship as well as worship in the church, based on confidence in God and faithfulness in devotion to Him. As we trust and obey God is glorified—*"That we should be to the praise of his glory, who first trusted in Christ"* (Eph. 1:12) *"But without faith it is impossible to please him"* (Heb. 11:6).

In everything which a Christian does, he should consider whether or not it glorifies God. We are not to make our decisions according to human feeling, but according to the will of God—*"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"* (1 Cor. 10:31).

TO EDIFY ITS MEMBERS

God has placed in the church apostles, prophets, evangelists, teachers, helps, governments. These gifts of persons are given through the Spirit for the edification of the church (1 Cor. 12:28). The Spirit also has made provision for spiritual gifts in the church as is shown in the same chapter. Ministers are to serve for the purpose of edifying, and spiritual manifestations are given for the same purpose. When ministers or gifts no longer serve to this end they cease being gifts of God; that is, they cease fulfilling their purpose which is to edify.

The spirit in which the church is edified is that of brotherly love—*"Let us therefore follow after the things which make for peace, and things wherewith one may edify another"* (Romans 14:19). Edification comes through instruction in sound doctrine, in the manifestation of the graces of Christ in the membership, and in the spirit of co-operation one with another.

Another mission within the church, and a fruit of its spirit of edification, is its purification in readiness for the return for our Lord. Having spoken of our hope through the coming of Christ, John wrote *"and every man that hath this hope in him purifieth himself, even as he is pure"* (1 John 3:3). Too often people look for God to do for them that which they ought to do for themselves. Where the believer can abstain from iniquity, separating himself from that which he knows to be displeasing to God, he is to take this responsibility. It is the things which the believer cannot do that God has promised grace for doing. As the believer takes his position, God gives grace and power.

While the mission of the Church is to carry the gospel into all the world, in its alliances it is to be separate from the world. *"And have no fellowship with the unfruitful*

works of darkness, but rather reprove them" (Eph. 5:11). *"Be ye not unequally yoked together with unbelievers. . . . Wherefore come out from among them, and be ye separate, saith the Lord"* (2 Cor. 6:14-7:1). The Church is to be the light of the world and the salt of the earth; let it not darken its light, nor let the salt lose its savor through being unequally yoked with those whose lives are not lived to the glory of God.

DESTINY

THE DIVINE PRESENCE

Jesus said concerning His disciples, *"they are not of the world, even as I am not of the world"* (John 17:14). This means that they were separate from the spirit of the world; for, as far as the place where they lived, it was in the world—*"And now I am no more in the world, but these are in the world"* (John 17:11). Then Jesus prayed that they might be kept while they were in the world, closing the prayer with the petition, *"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me"* (John 17:24).

THE DIVINE ENVIRONMENT AND ASSOCIATION

The home of the Church is in heaven, its mission here is in preparation for its home and that it might evangelize others. To the Church is given the promise that our Lord Jesus will come again, taking the Church to Himself (2 Cor. 11:2; Eph. 5:27; 1 Thess. 4:16, 17; Rev. 19:7). While here the Church is called upon to suffer with Christ—*"If we suffer, we shall also reign with him"* (Rom. 8:17; 2 Cor. 1:6; Phil. 1:29; 2 Tim. 2:12). When Jesus comes, the believers will leave this world of sorrow, for a place of triumphant fellowship and power

(2 Tim. 2:12; 1 Cor. 6:2; Rev. 1:6; 3:21; 20:4, 6; 22:5). Throughout all the ages to come the Church will be witness to the wisdom, goodness, and purpose of God in redemption (Eph. 3:10, 21; 2:7).

ESCHATOLOGY

ESCHATOLOGY OUTLINE

CHAPTER ONE

FUTURE EXISTENCE 165

Future Existence—The Future of the Righteous—Promises to the Believer—Eternal Life—Transformed Bodies—Crowns of Reward—Maturity of Knowledge and Being—Doom of the Unrighteous—Continued Discord—The Second Death

CHAPTER TWO

PHYSICAL DEATH 171

Physical Death, Like a Sleep, Not Cessation of Being—Distinction Between Soul and Body—Death a Separation—Paul's Testimony—Paul's Desire—Peter's Faith—Christ Was to Have an Exodus—The Separation Explained

CHAPTER THREE

THE STATE AFTER DEATH 176

Sleep of the Soul—Jewish Belief Concerning Immortality—Queber—the Grave—Sheol—Grave in the New Testament—Hades—Gehenna—Hades Is Not Purgatory

CHAPTER FOUR

CHANGE IN THE INTERMEDIATE STATE 181

Abraham's Bosom—O. T. Type of Christ's Resurrection—Paradise Changed—Present Paradise

CHAPTER FIVE

THE COMING OF CHRIST 185

The Postmillennial View—The Amillennial View—The Premillennial View—Differening Premillennial Views—Proof That Christ Will Come—Jesus' Own Testimony—Testimony of the Angels—The Early Church's Belief in His Return—Benefits Derived From This Teaching

CHAPTER SIX

RAPTURE OF THE CHURCH 191

Meaning of Parousia—Meaning of Rapture—Other Designations of Christ's Coming—Time of the Rapture—The Rapture in Relation to

the Tribulation—For Israel Time Reckonings Are Given—No Dates Relate to the Church Age—The Church a New Testament Mystery—Christ the Bridegroom—The Wedding Supper

CHAPTER SEVEN

THE REVELATION OF CHRIST 198

Angels Will Be with Him—Redeemed Saints Will Be With Him—Prophecies to Be Literally Fulfilled

CHAPTER EIGHT

THE FUTURE KINGDOM 203

Testimonies of a Coming Kingdom—Jesus—Paul—Peter—World Sovereignty of Christ—A Groaning World Delivered—Millennial Glories—The King Himself

CHAPTER NINE

THE MILLENNIUM 211

The Kingdom to Be Literal—Testimonies to Belief in a Millennium

CHAPTER TEN

ELECTION OF ISRAEL 214

The Covenant With Abraham—The Election of Israel—The Election of Israel Not Arbitrary—The Jewish Remnant—Israel to Be Restored—Misguided Ambitions—Promise of Gentile Blessing—New Testament Confirmation of This—Jewish Christian Election

CHAPTER ELEVEN

ISRAEL'S PRESENT BLINDNESS 222

Times of the Gentiles—Fullness of the Gentiles—Blind National Israel Rejected—The Blindness Not Permanent—The Blindness Not Universal—Restoration of Israel

CHAPTER TWELVE

THE REMNANT IN THE TRIBULATION 225

Revelation, Chapter Twelve—Present Developments in Israel—A Warning to Israel—Provision for the Faithful Remnant

CHAPTER THIRTEEN

CHRIST AND THE KINGDOM 229

God's Covenant With David—Decline of the Kingdom—Promise of the Kingdom's Restoration—Isaiah—Jeremiah—The Postexilic Prophets—The Message of Gabriel—The Birthplace of the King

—The Kingdom Expectation of Israel—The Kingdom Expectation of the Apostles—The Times of Restitution—The Messianic Kingdom Now in Abeyance—The Kingdom Will Come—Conditions in the Kingdom—Summary

CHAPTER FOURTEEN

THE RESURRECTIONS 238

The Resurrection of Christ—Resurrection of Believers—Character of the Resurrection of Believers—Resurrection the Hope of Believers—Resurrection Abolishes Death—"How Are the Dead Raised?"—The New Body Will Be Incorruptible—Degrees of Brightness in the Resurrection—The Resurrection of the Wicked—Bodies of the Wicked

CHAPTER FIFTEEN

THE JUDGMENT OF BELIEVERS 244

Judgment of the Believer's Sins—Self-Judgment—The Judgment Seat of Christ—What Is of First Importance?—Judgment According to Works—Concerning Good and Bad—The Great Day of Atonement

CHAPTER SIXTEEN

THE LAST JUDGMENT 249

The Judge—God Vindicated—Man's True Character Revealed—Wrath Awaits the Unrighteous—Man's Moral Consciousness an Evidence of Moral Government—Present Penalties Fall Short—Present Punishments—Man's Nature Fits Him for Judgment—The Grounds of Judgment—Why the Book of Life?

CHAPTER SEVENTEEN

THE MEDIATORIAL KINGDOM 254

A Mediator in the Millennium—The Consummation—The Mediatorial Economy Will Cease—Why the Mediatorial Economy Will Cease—A New Beginning—The Subjection of Christ—A Wider Interpretation of Christ's Subjection—The Subjection Further Explained—The Subjection Illustrated

CHAPTER EIGHTEEN

THE FINAL STATE 260

A New Heaven and a New Earth—The Final State of the Righteous—The Final State of the Wicked—Summary of New Heavens and New Earth

Chapter One

FUTURE EXISTENCE

Eschatology is the doctrine of the last things, and includes the intermediate state, the second advent, the resurrection, the judgment, and the destinies of the evil and the good.

THE FUTURE OF THE RIGHTEOUS

Dr. Miley in his *Systematic Theology* says: "Neither the individual Christian character nor the Christian Church as a whole, attains its destined perfection in this life." When we look into the future *"we see through a glass darkly"* (1 Cor. 13:12). We are thankful for what we do see even though it be only in part. Concerning what lies before us *"we are saved by hope: but hope that is seen is not hope. . . . But we hope for that which we see not"* (Rom. 8:24, 25). At present *"we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away"* (1 Cor. 13:9, 10). Having confidence in the future, we are admonished, *"lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven* (Matt. 6:19). Were there no hope nor faith in the future no one would care to do this since the present life would be all there is. But what a glorious future has been set before us—*"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ"* (Eph. 2:7).

This verse is a masterkey. It opens to us the fact that as time is divided into ages, so is eternity also planned with certain eras or ages to run their course. God will reign forever and forever or "unto the ages of the ages." Eternity is *forever and ever.* This "forever" is made up of ages, and since we are assured that "in the ages to come" God will show forth riches of His grace in redemption, we conclude that eternity will bring to the believing heart ever new unfoldings of the benefits which shall be shared by those who have taken our Lord Jesus as their Saviour. Eternal blessings only begin when we are caught up to meet the Lord. All that eternity unfolds for the believer will be enjoyed by revelation after revelation of the wonders of God, and of the marvelous provisions of redemption. As there is no end to eternity there is no end to the possibilities of thought concerning what eternity will bring. (cf. Note 12)

PROMISES TO THE BELIEVER

The believer in Christ is called to a blessed hope. In this hope are many promises. A few of these we here present, as an encouragement to faith and to faithful pressing *"toward the mark for the prize of the high calling of God in Christ Jesus"* (Phil. 3:14).

1. ETERNAL LIFE

One of the outstanding promises of God is that *"he that doeth the will of God abideth forever"* (1 John 2:17). If we are to abide forever, then it is well to know what that "forever" holds in store for us.

2. TRANSFORMED BODIES

Let us begin with the resurrection. There arose in the early days of the church those who taught the believers at Corinth *"that there is no resurrection of the dead"* (1 Cor. 15:12). To assure the Corinthians that this was untrue, the apostle Paul devoted an entire chapter. He testified

first to the certainty of the resurrection of Christ (1 Cor. 15:3-11), and then confirmed to them the truth that, if Christ was risen, those who believe in Him would also rise (1 Cor. 15:51-56). At this resurrection new bodies will be bestowed, spiritual rather than material (1 Cor. 15:42-44). Cf. 2 Cor. 5:5; Phil. 3:20.

The promise is that when we have been raised *"so shall we ever be with the Lord"* (1 Thess. 4:17), to behold the glory of Christ (John 17:24), to abide in the mansions which He has gone to prepare (John 14:1-3), and to be rewarded according to our faithfulness—*"And behold I come quickly; and my reward is with me, to give to every man according as his work shall be"* (Rev. 22:12). Cf. Matt. 25:20-23; Luke 19:12-19; 2 Tim. 4:8.

3. Crowns of Reward

One of the rewards is a promise of crowns of authority. At present we are striving for crowns—*"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown (fading wreath); but we an incorruptible"* (1 Cor. 9:25). Paul knew that for him *"there is laid up . . . a crown of righteousness,"* but such a crown was not for him alone. It was *"unto all them also that love his appearing"* (2 Tim. 4:8). James tells us that, if we endure temptation, the promise is that we *"shall receive the crown of life, which the Lord hath promised to them that love him"* (James 1:12). To the suffering, persecuted church of Smyrna the Lord said, *"Fear none of these things which thou shalt suffer, . . . be thou faithful unto death, and I will give thee a crown of life"* (Rev. 2:10). To the church at Philadelphia the promise was, *"Hold that fast which thou hast, that no man take thy crown"* (Rev. 3:11).

Other crowns of reward are promised for various fields of service. Paul spoke of the believers who had been

brought to Christ through his ministry, as *"my joy and crown"* (Phil. 4:1). To the Thessalonians he wrote, *"For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus at His coming: For ye are our glory and joy"* (1 Thess. 2:19, 20). Let this inspire us to work diligently for our Lord in behalf of souls. Note the special promise of crowns to be bestowed upon faithful under-shepherds of the flock of God—*"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"* (1 Pet. 5:4).

4. MATURITY OF KNOWLEDGE AND BEING

Paul said concerning the righteous in that day of reward, *"Then shall I know even as also I am known"* (1 Cor. 13:12). God will have wiped all tears from their eyes (Rev. 21:4). Things now dark and perplexing will then be seen in their true light. True believers are now spoken of as blameless (Phil. 2:15); they seek always to do the will of their heavenly Father, but owing to human infirmity, there is mistake and failure. When we are gathered home, the promise is that He will *"present (us) faultless before the presence of his glory with exceeding joy"* (Jude 24).

Risen with the Lord, the redeemed will be *"clothed in white raiment"* (Rev. 3:4, 5), presented to Christ as chaste and worthy (2 Cor. 11:12). They will inherit the holy city (Heb. 13:14; Rev. 21 and 22) to enjoy through the ages to come the exceeding riches of his grace (Eph. 2:7).

DOOM OF THE UNRIGHTEOUS

While no hope is set before the unrighteous, and no exhaustive explanation is given concerning the full meaning of eternal loss, we may well infer that if there be continued development for the righteous, ever-growing knowledge in the things of God, there will not be stagnation in the

world of the lost. If the lost continue in a conscious state, which is the teaching of the Bible, will there not come to them in this state consciousness of sin, remorse of conscience, memory filled with regret, as they sink lower and lower within the confines of the condemned? Sin is the result of gratified lust, or desires contrary to God and His holiness. When the soul is forever separated from God and left to go its own final course, how terrible may the fruit of perdition be!

"When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). *"But when he saw many of the Pharisees and Sadducees come to his baptism, he [John] said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"* (Matt. 3:7). As the believer is laying up for himself treasures in heaven, the sinful are storing up wrath—*"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his deeds"* (Rom. 2:5, 6).

CONTINUED DISCORD

E. Stanley Jones has emphasized that the laws of man's being are such that man can never be in peaceful harmony with himself except as he is in harmony with God. The more fully he is in harmony with God the more fully he is in harmony with his own self. This means that the laws of truth in God's Word and the effectual workings of the Holy Spirit in yielded lives are for a purpose, not only in bringing man into right relation with God, but equally of bringing him into proper relation with himself. The happy life is one in harmony with God, since it puts it into accord with the natural laws of our being. Sin

has disrupted this harmony, therefore sin must be dealt with, if harmony of being is to be restored.

Sinful man is out of agreement with himself as much as out of agreement with God. Julius Muller in *The Doctrine of Sin,* recognizing this inward discord of man and, thinking of its eternal results, says: "Spiritual death is the inner discord and enslavement of the soul, and the misery resulting therefrom, to which belongs the other death, an outward condition corresponding to that inward slavery." E. G. Robinson observes: "The second death is the continuance of spiritual death in another and timeless existence."

THE SECOND DEATH

The unbeliever will die in his sins (John 8:24) because he would not believe in the Lord Jesus as his Saviour. To him there will be a resurrection, but one unto judgment (John 5:28, 29; Romans 2:5-9; Heb. 9:27). With this resurrection will come the final judgment (Rev. 20:12-14) and the destiny which is spoken of as "everlasting destruction" (2 Thess. 1:9); the place of confinement will be the lake of fire (Rev. 20:15).

Chapter Two

PHYSICAL DEATH

In this chapter there is a repetition of some thoughts presented in the study of Anthropology. This seems necessary since Eschatology includes the study of death and the life after death and both involve man (anthropos).

"It is appointed unto men, once to die, and after this the judgment" (Heb. 9:27). The question naturally arises, "What takes place at death?"

PHYSICAL DEATH LIKE SLEEP— NOT CESSATION OF BEING

Death for the righteous is spoken of as "sleep." Jesus said concerning Lazarus, whom He afterward raised from the dead, *"Our friend Lazarus sleepeth."* The disciples thought that Jesus referred only to physical sleep; then Jesus said, *"Lazarus is dead"* (John 11:11, 14). All who die in the Lord are spoken of as sleeping—*"We which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep"* (1 Thess. 4:16).

DEATH IS TAKING DOWN OUR TENT

In the verse, *"For we know that if our earthly house of this tabernacle be dissolved"* (2 Cor. 5:1), Young's Analytical Concordance defines "dissolved" as "loosed down." Weymouth translates *"For we know that if this poor tent . . . is taken down."* The Twentieth Century Version reads: *"For we know that if our tent . . . the earthly body which is now our home—is taken down."*

Peter, looking forward to the day when he should die, wrote: *"Knowing that shortly I must put off this my tabernacle"* (1 Pet. 1:14). The fact that he must put it off indicates that he believed that at death he would vacate the material body. Our present bodies are designed for this life only. When death comes they will be laid aside.

DISTINCTION BETWEEN SOUL AND BODY

The Scriptures distinguish between soul and body, the body being material, the soul spiritual. Since God is spirit, there is nothing in the material world that is in the likeness of God. In the creation of man the body was material, the soul immaterial. In creation man received a spiritual nature as well as a material nature. *"Made in the image of God"* (Gen. 1:26, 27) could not refer to the body, since God is Spirit. Because God is Spirit, man was forbidden to make any graven image to represent Him, since He could not be represented by anything material—*"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth"* (Ex. 20:4). God made His presence known at Sinai, yet reminded Israel *"for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire"* (Deut. 4:15).

Since God is Spirit, without a material body, and since man was created in His image, man possesses a spiritual life distinct from the body. At death this life, spoken of as the soul, departs the body. Man is "a living soul."

"Materialism cannot account for the facts of mind. The scientific definitions of matter and mind give us two distinct and widely different sets of facts. The materialist must face the reality of mental facts. That we think and reason, that we freely determine the ends of our actions

and voluntarily work for their attainment, are as real and certain as the properties of matter or the forces operative in physical nature."—Miley.

DEATH IS SEPARATION

At death the spirit or soul leaves the body—*"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it"* (Eccl. 12:17). This, and other scriptures of the Old Testament, show that the common belief among the Jews was that there came a separation of the soul from the body at death. However, since the revelation of truth has been progressive, we must go to the New Testament for clearer light concerning this.

Jesus gave the account concerning the rich man and Lazarus. Later we will consider the place where the rich man was. That which is of importance at this point is that, although the rich man, Lazarus, and Abraham had all died, they were all in a state of consciousness after death.

PAUL'S TESTIMONY

The apostle Paul is emphatic in his faith in life after death. This is no doubt the result of his own experience. He tells of a man, whether in the body or out of the body, who *"above fourteen years ago"* was caught up to the third heaven, into Paradise (2 Cor. 12:1-4). It was fourteen years earlier that Paul had been stoned at Lystra and dragged out of the city for dead (Acts 14:19). It is generally believed that in Second Corinthians twelve he is recounting his own experience at Lystra. As his body was dragged out of the city, his soul had a vision of its future home. Paul would not say he was dead when he saw the vision, neither does he deny it. He says, *"whether in the body, I cannot tell: or whether out of the body I cannot tell: God knoweth."* That which is important here is the fact that the soul was conscious and in bliss

while the body was in a state of unconsciousness, if not death.

PAUL'S DESIRE

Based upon his personal experience, as well as upon revelation, the apostle testifies concerning the separation of the soul from the body and to his desire as a Christian —*"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better"* (Phil. 1:23). His only desire to remain in the flesh was the blessing and help that this might be to the believers—*"Nevertheless to abide in the flesh is more needful for you"* (v. 24). When facing his execution, Paul wrote, *"The time of my departure is at hand"* (2 Tim. 4:6). The word "departure," according to Vine, means "an unloosing (as of things that are woven), a dissolving into separate parts." In life the threads of man's spiritual and material parts had been woven together; at death they would be separated.

PETER'S FAITH

The apostle Peter also looked upon death as an experience of separation. After saying *"that shortly I must put off this my tabernacle,"* he writes, *"Moreover I will endeavor that ye may be able after my 'decease' to have these things always in remembrance"* (2 Pet. 1:14, 15). The word used by Peter is "exodus," meaning "a way out." As Israel had an exodus when they went out from Egypt, so the believer has an exodus at death which severs the ties of the body with the soul.

CHRIST'S EXODUS

When Moses and Elijah appeared to our Lord Jesus on the Mount of Transfiguration, they spoke *"of his decease which he should accomplish at Jerusalem"* (Luke 9:31). Here "exodus" is used. His death was to be a departure, and, as He hung on the cross He said, *"Father,*

into thy hands I commend my spirit: and having thus said, he gave up the ghost," or *"dismissed his spirit"* (Luke 23:46). *"Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones"* (Heb. 11:22). He knew the children of Israel would depart, or have an exodus, from Egypt. The thought is the same as expressed when the New Testament writers speak concerning death. It is a going out.

THE SEPARATION EXPLAINED

Paul enlarges on this thought in 2 Corinthians, chapter five. First he shows the believer's first choice to be that he might receive his glorified body—*"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven"* (v. 2). He finally decides that, while the glorified body is the highest desire, there was a willingness to be absent from the body, or have the separation of soul and body take place, that he might be present with the Lord—*"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"* (v. 8). The great French writer, Victor Hugo, says: "The tomb is not a blind alley; it is a thoroughfare. It closes with the twilight, to open with the dawn. . . . The thirst for infinity proves infinity."

Chapter Three

THE STATE AFTER DEATH

DEATH IS NOT ANNIHILATION

There are those who believe that the soul ceases consciousness at death, to be awakened with the body at the time of judgment. At this time the righteous will enter their everlasting reward, the unrighteous will be destroyed in the lake of fire. Perhaps one of their strongest scriptures for this belief is: *"He that hath the Son hath life: and he that hath not the Son of God hath not life"* (1 John 5:12). They identify physical death and spiritual death as death of both body and soul. Man, having sacrificed eternal life through the fall, obtains eternal life only through Jesus Christ, who said, *"And I give unto them eternal life."* Without this life man will be raised, judged, and eternally perish, losing existence.

VARIOUS ASPECTS OF THE STATE AFTER DEATH

Error of the Sleep of the Soul

Those who believe the above teaching are often spoken of as "soul sleepers" because they interpret the sleep of death as entering a state of non-existence, from which to be awakened only by the resurrection voice of the Lord—*"But I would not have you to be ignorant, brethren, concerning them which are asleep . . ."* (1 Thess. 4:13). They quote largely from the Old Testament, such scriptures as —*"For in death there is no remembrance of thee: in the grave who shall give thee thanks?"* (Psa. 6:5); *"What profit is there in my blood, when I go down to the pit?*

Shall the dust praise thee? shall it declare thy truth?" (Psa. 30:9); *"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth"* (Isa. 38:18). Concerning such scriptures, Mosley says: "These passages often describe the phenomenon of death as it presents itself to our eyes, and so do not enter into the reality which takes place beneath it." The Hebrews, as do other Orientals, often made use of very picturesque language in describing their emotions.

JEWISH BELIEF CONCERNING IMMORTALITY

Josephus, an exponent of Jewish thought, wrote: "Souls have immortal vigor. Under the earth are rewards and punishments. The wicked are retained in an everlasting prison. The righteous have power to revive and live again. Bodies are indeed corruptible, but souls remain exempt from death forever."

The Scriptures forbade the Jews seeking guidance from the dead, yet record that they did so, which shows that they believed that the soul lived in consciousness after death—*"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people"* (Lev. 20:6); *"For the living to the dead?"* This means *"For the living should one go to the dead?"* (Isa. 8:19). When King Saul was in sore distress he went to the witch of Endor seeking communication with Samuel.

QEBER—THE GRAVE

Words in Scripture which refer only to the grave are "qeburah"—*"And Jacob set* a pillar upon her 'grave' (qeburah)" (Gen. 35:20); "Qeber"—"In my 'grave' (qeber) *which I have digged for me in the land of Canaan"* (Gen. 50:5). These have reference to the place of burial of the body.

SHEOL

"Sheol" is used to refer to the place to which the soul went at death. When word came to Jacob that Joseph had been destroyed by wild beasts (Gen. 37:33), he cried, *"For I will go down into the grave (sheol) unto my son mourning"* (v. 35). Jacob believed this son had not received a burial, his body having been devoured by beasts, but he had assurance that his son, the soul of Joseph, was in *sheol*. When God said, *"For a fire is kindled in mine anger, that shall burn into the lowest hell"* (Deut. 32:22), for "hell" he used the term *sheol*. Where the Word says, *"The wicked shall be turned into hell"* (Psa. 9:17), the word for *hell* is *sheol*. [See Isa. 5:14; 14:9, 14]. Young's Concordance defines Sheol and Hades as "the unseen state." Dr. Strong says: "Sheol presupposes neither misery nor happiness and is frequently used much as we use the word grave. It designates the unseen abode of the dead." However, the use of *sheol* for *grave* is a wrong use.

Sheol according to Pope—"In the earliest revelation the collective inhabitants of the earth pass through death into a state or place which is to the spirit what the grave is to the body. This has one invariable name: *sheol*. The word was derived from a root signifying 'to be hollow'; or from one denoting 'a chasm or abyss'; or from a third, distinguishing it from the grave; or from a fourth, meaning 'to ask,' in reference to its insatiable demand for souls. It is to be distinguished from the grave." Examples: Gen. 37:35; 25:8; Num. 20:24. According to Miley: "Sheol is the under-world, supposed to be located within the earth, into which all souls descended. This was the popular thought of the Jews. Sheol, the common receptacle of the dead without respect to distinction of character, was

divided into two compartments, one a place of happiness for the good, the other a place of misery for the evil."

(cf. Note 13)

GRAVE IN THE NEW TESTAMENT

In the New Testament the word for grave is "Mnema" the equivalent of "Qeber" of the Old Testament—*"And shall not suffer their dead bodies to be put in graves"* (the grave, *mnema*) (Rev. 11:9); also *Mnemeion*—*"And the graves were opened"* (Matt. 27:52. [See John 5:28; 11:17, 31, 38.]

HADES

Hades, translated *hell* in the Authorized Version of the New Testament, is the exact equivalent of *sheol* of the Old Testament—*"O grave (meaning hades), where is thy victory?"* (1 Cor. 15:55). When Jesus promised to build His Church, He said, *"the gates of hell (hades) shall not prevail against it"* (Matt. 16:18). The rich man who *"lifted up his eyes in hell"* was in *hades,* not the lake of fire (Luke 16:23). At the final judgment *"death and hell (hades) will be cast into the lake of fire"* (Rev. 20:13, 14). This indicates that death and the intermediate state will come to their end at the time of the final judgment.

GEHENNA

When Jesus said, *"For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell"* (Matt. 5:30), the term He used was "Geenna," usually spelled "Gehenna." Some believe it to refer to that part of Hades in which the rich man was confined (Luke 16:19-26). Others identify it, and possibly more correctly, with the *lake of fire,* the *"everlasting fire, prepared for the devil and his angels"* (Matt. 25:41, 46). It is derived from Ge-Hinnom, the Valley of Hinnom, and is fittingly used of either the torments of conscious existence after death or of the eternal

damnation which is to follow the final judgment. W. E. Vine says: "*Geenna* represents the Hebrew Ge-Hinnom (the valley of Tophet) and a corresponding Aramaic word; it is found twelve times in the New Testament, eleven of which are in the Synoptists (the first three Gospels), in every instance as uttered by the Lord Himself (Matt. 5:22, 29, 30; 18:8, 9)."

In Matthew 23 the Lord denounces the scribes and Pharisees, who, in proselytizing a person, make him twofold more a son of hell (gehenna) than themselves (v. 15), the phrase here being expressive of moral characteristics, and declares the impossibility of their escaping the judgment of hell (gehenna) (v. 33). In James 3:6 hell (gehenna) is used as the source of the evil done by misuse of the tongue. [For terms descriptive of hell, see Matt. 13:42; 25:46; Phil. 3:19; 2 Thess. 1:9; Heb. 10:39; 2 Pet. 2:17; Jude 13; Rev. 2:11; 19:20; 20:6, 10, 14; 21:8.] Deeds of our present life determine our destiny.

HADES IS NOT PURGATORY

The Roman Catholic Church teaches that "All who die at peace with the Church, but are not perfect, pass into purgatory." In purgatory they suffer a longer or shorter period of time; the sufferings of purgatory differ from the pains of the damned only in this, that there is a limit to the one, not the other. Having paid their allotted penalty, the souls of the purified pass into heaven. The Church on earth, however, has power by prayers and the sacrifice of the Mass, to shorten their sufferings, or to remit them altogether. The priest is authorized to offer this prayer. So this Church sells salvation for money.

Chapter Four

CHANGE IN THE INTERMEDIATE STATE

"ABRAHAM'S BOSOM"

The Bible indicates that a change in this realm took place at the resurrection of Christ, the righteous being transferred to a new home. When the dying thief said to Jesus, *"Lord, remember me when thou comest into thy kingdom"* (Luke 23:42), Jesus answered, *"To day shalt thou be with me in paradise"* (v. 43). From this we may well believe that the place to which the righteous of the Old Testament went at death was called Paradise. Josephus says that among the Jews it was called "Abraham's bosom." This term was used by Jesus when giving the account of the rich man and Lazarus. Lazarus *"was carried by the angels into Abraham's bosom"* (Luke 16:22). It was thus called because, among the Jews, Abraham was the one to whom the covenant had been given (Gen. 12:2, 3; 13:14-17; 17:1-8; 22:15-18). They looked upon Abraham as their father (John 8:39) and to go to Abraham's bosom was to go to where Abraham was. If we believe Sheol, or Hades, was divided into two parts, the one in which the righteous were at rest, the other in which the unrighteous were, it becomes easy to understand that both the place of the righteous and the place of the unrighteous were in proximity to each other, so separated, however, as to make it impossible for passage from the one place to the other. This helps to the understanding of Luke 16:19-26. Since believing Jews went to Abraham's bosom at death, and Jesus made promise to the thief

that he would be with Christ in Paradise the day on which they died, we well conclude that "Abraham's bosom" and the "Paradise" referred to by Jesus were the same place.

O.T. TYPE OF CHRIST'S RESURRECTION

Among the *"feasts of the Lord"* recorded in Leviticus twenty-three, is that of *"first fruits"* (vv. 9-13). Of the first of their harvest Israel was to *"bring a sheaf"* which was to be waved before the Lord. This ceremony was to be performed *"on the morrow after the sabbath."* This feast was a type of the resurrection of the Lord Jesus, setting forth that His resurrection would take place on the first day of the week, *"Christ the firstfruits"* (1 Cor. 15:23). But the offering was to consist of more than one head of grain; it was to be a sheaf. This typifies that, at the resurrection of Christ, as an "earnest" or first fruits of resurrection, an assurance of resurrection for us, others would come forth in resurrection at the same time as did Christ. This happened when Jesus came forth from the grave. Among the happenings associated with his death and resurrection, we read; *"And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many"* (Matt. 27:52, 53). Thus, at the resurrection of Christ the type had its fulfillment. There are those who believe that, at the resurrection of Christ, all the Old Testament worthies came forth, worthies of qualities such as those recorded in Hebrews, chapter eleven. This may be correct, but we go no further in explaining the type than to say that there was a resurrection which was of sufficient number to fulfill it—a wave sheaf.

PARADISE CHANGED

If "Abraham's bosom" to the Jews, "Paradise" to all believers, was below before the resurrection of Christ,

the Scriptures bear out the thought that it is now in "the third heaven." Psalm 24 must be a Psalm of the triumph of our Lord Jesus upon His resurrection from the dead and His ascension to heaven—*"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory"* (Psa. 24:7-10). Little do we grasp the welcome which our Lord Jesus received in heaven when He returned from His work on earth of triumphing over Satan and bringing many sons unto glory.

But He did not return to heaven alone—He led a multitude of captives forth and received gifts for men (Psa. 68:18). Like a triumphant General, returning home with the proofs of his victories, Jesus returned to the Father with the evidences of them. He had taken from death, and the place of death, those in sheol who had been *"prisoners of hope,"* waiting for the time when an atonement would be made, sufficient for their release, for *"they without us could not be made perfect"* (Heb. 11:40). This statement signifies that they without the full atonement which we enjoy could not be made perfect or enter into the fullness of God's redemptive provision for them. They remained at rest in Sheol until the perfect offering had come. Since Christ has come, a better offering than that of bulls and goats; through Him the veil of the temple has been rent; and through Him Paradise is now above (2 Cor. 12:2-4).

PRESENT PARADISE

From Paul's experience we learn that Paradise is now "the third heaven." Some think it to be a place lower in

position than the place which believers will enjoy after the resurrection. All we know is that it is *"to be present with the Lord,"* and that is enough—*And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise"* (2 Cor. 12:4), *"caught up to the third heaven"* (v. 2). Dr. Scofield suggests the first heaven to be the region of the clouds, the second to be that of the stars, the third to be the abode of God. Wherever it is, the experience of it is *"to be with Christ, which is far better."*

Chapter Five

THE COMING OF CHRIST

THE POSTMILLENNIAL VIEW

Since we are "premillennial," which means that we believe that Christ will come for the Church before the millennium, it might be well to present the opinion of one who believes that Christ will not come until the end of the world. The following from the pen of Allan R. Ford may not be the expression of all those spoken of as being "postmillennial," but it gives the gist of their idea:

(1) Christ will not come literally until the end of the world. 1 Cor. 15:26-28.

(2) The disciples question was for "the sign of thy coming and of the end of the world." They had in mind that Messiah had come, but when was the great fact of His coming and power going to be generally known? His answer was, "the era in which all nations shall see him 'coming in the clouds of heaven.'" Matt. 24:30.

(3) "Coming in the clouds of heaven" refers to the saints of the Most High (Dan. 7:13-14), to whom the kingdom shall be given, the ultimate world-dominion of His Church.

(4) "Lest coming suddenly" is interpreted as His coming in judgment to the churches in Asia. Rev. 2:5, 16.

(5) All nations shall see the Son of man coming in the clouds of heaven refers to the time when in the Church His millennial reign will be heaven. This will come like a thief in the night—like the Reformation came suddenly as a thief in the dark night of the world's darkness, so this will come. It is preceded by the sudden destruction of the apostate Church (Rev. 17 and 18), through a revived and purified united Church (Rev. 18:7, 9), called and chosen and faithful (Rev. 17:14).

(6) This coming issues out of great conflict (Joel 3; Zech. 14). Jerusalem is "a spiritual Jerusalem," the Church of Christ, fulfilling Rev. 16, 17, and 19. The conflict is not literal; it is the complete triumph over Satan, a great spiritual victory, the decisive triumph of the Gospel.

(7) The sword out of His mouth and the rod of iron are symbolic of the Word of God.

(8) He treadeth the winepress of the fierceness and wrath of Almighty God (Isa. 63:3) refers to the victory of the cross and triumphs of the Gospel.

(9) After the millennium Satan is loosed. This is release of the spirit of unbelief.

(10) The camp of the saints is the people of God who have begun to be spiritually cold. Fire from God (Rev. 20:9) is the mighty operation of the Holy Spirit. Unbelief is now removed and we are finally ready for the Resurrection Rapture.

(cf. Note 14)

THE AMILLENNIAL VIEW

While those spoken of as being Postmillennial believe that through the preaching of the gospel the world will gradually be won to Christ, thus bringing about the millennium, there is a teaching which denies any future millennium. These folk call themselves Amillennial, meaning no millennium. Both the Amillennialists and the Premillennialists agree in believing that "wicked men and seducers shall wax worse and worse." The Amillennialists believe it probable that an Antichrist will rise in the last days. In fact, they teach largely the same as the Premillennialists concerning the last days of this age.

The Amillennialists disagree with the Premillennialists concerning the teaching that the present age will be followed by a kingdom age, in which Israel will be restored to their land, and that Christ will reign on the earth as the Son of David, and that Scriptures of the Old Testament not yet fulfilled will be fulfilled. Amillennialists believe that the New Testament is the fulfillment of the Old

Testament, therefore unfulfilled prophecies of the Old Testament must be interpreted spiritually. They make no effort, however, to interpret them. To them, the Book of Revelation is a message for the guidance of the Church during the present age, providing helpfulness (if a person is able to interpret its symbolic meaning) for the Church as it passes through its varied trials and struggles. The millennium begins with each individual upon his conversion, at which time he experiences a spiritual resurrection. This is the first resurrection. The souls of believers who have died now reign with Christ in heaven. This is the millennium.

Such scriptures as that which concerns the judgment of the nations (Matt. 25); the coming of Christ in flaming fire to take vengeance, at which time He is to be admired in those who are believers (2 Thess. 1:7, 8); that He shall "judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1); and other similar scriptures, are used to show that, at the same time when Christ comes for the saints, He comes also to judge the wicked. This time will be at the Great White Throne Judgment. The end of the present world will take place at that time, in preparation for "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). (cf. Note 15)

THE PREMILLENNIAL VIEW

The Premillennial view is that God is taking out during this age "a people for his name," the Church. Instead of teaching that the world will be converted, as the Postmillennialists do, they believe that the Scriptures teach that the age will close largely in a rejection of the gospel and Christ. To them the millennium will be brought about by the personal return of Christ, following a series of cataclysmic judgments, called "the great tribulation." (cf. Note 16)

DIFFERING PREMILLENNIAL VIEWS

Among those who hold the premillennial view there are those who believe the Lord will come for His own at the end of the period known as "the great tribulation": others believe His coming will be in what is called "the middle of the week," or when the tribulation period has run half its course. Dan. 9:27.

That Christ will not come for the Church until after the tribulation period we believe can be dismissed with little to commend it, even though its exponents may link scriptures together which, unless carefully related with other scriptures, might lend credence to this view. The view that the Lord will come for the Church at the middle of the week has more support on the ground that "the abomination of desolation" (Dan. 9:27; 12:11) which is evidently in the middle of Daniel's seventieth week, is referred to by Christ as marking the beginning of the tribulation—"Then shall be great tribulation." Cf. Matt. 24:15 with v. 21.

The greater number of premillennialists believe that the coming of Christ for the Church will precede any of the tribulation period; the Church is to be constantly looking for the return of the Lord *"for ye know neither the day nor the hour wherein the Son of man cometh"* (Matt. 25:13; 24:36, 44). To teach that the Lord will not come for the Church until the middle of the last week puts certain future events, which must be looked for, ahead of His return. This idea appears at variance with the Lord's teaching to be ever on the *watch*, since we do not know when the time might be.

PROOF THAT CHRIST WILL COME

Many scriptures clearly teach that the Lord Jesus will come again. Some of these refer more specifically to His coming in His kingdom; others to His coming for the

Church. For the present we make no special distinction between the two.

JESUS' OWN TESTIMONY

In many places Jesus said He would come again. Having said, *"Watch therefore: for ye know not what hour your Lord doth come"* and *"In such an hour as ye think not the Son of man cometh,"* Jesus likened His coming to that of a thief, not that He would come to steal, but that He might come at an unexpected moment (Matt. 24:42-44). Paul uses a similar figure: *"The day of the Lord so cometh as a thief in the night"* (1 Thess. 5:2). His coming is to be sudden and with blinding brightness—*"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be"* (Matt. 24:27). He gave promise to His disciples that He would come for them to take them unto Himself (John 14:3).

TESTIMONY OF THE ANGELS

When Jesus was taken up into heaven the angel said. *"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"* (Acts 1:11). To teach, as some do, that the descent of the Spirit at Pentecost was the second coming of Christ, or that death is His second coming, is entirely at variance with reason and the significance of words, as well as with the Scriptures. Christ is coming in person, in the glory of the Father, in His own glory, and the glory of the angelic host—*"When he shall come in his own glory, and in his Father's and of the holy angels"* (Luke 9:26; Matt. 16:27; Mark 8:38).

THE EARLY CHURCH BELIEF IN HIS RETURN

The Holy Spirit through the apostles testified that He would come. Each of the chapters of First Thessalonians ends with thoughts concerning the coming of

Christ—*"And to wait for His Son from heaven, even Jesus"* (ch. 1:10); *"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"* (2:19); *"To the end he may stablish your hearts unblameable in holiness . . . at the coming of our Lord Jesus Christ"* (3:13); *"And I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ"* (5:23). Chapter four gives the account as to how He will come for His own (4:14-18).

Each of the New Testament writers taught that Christ would come again—*"And unto them that look for Him shall he appear the second time without sin unto salvation"* (Heb. 9:28); *"Stablish your hearts: for the coming of the Lord draweth nigh"* (Jas. 5:8); *"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"* (1 Pet. 5:4); *"We know that, when he shall appear, we shall be like him; for we shall see him as he is"* (1 John 3:2); *"Behold, the Lord cometh"* Jude 14); *"Behold, he cometh with clouds"* (Rev. 1:7); The second coming of Christ is one of the outstanding teachings of the Bible.

BENEFITS DERIVED FROM THIS TEACHING

The coming of Christ is the hope of the Church—*"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"* (Tit. 3:13). It is a hope that inspires patient continuance in well doing—*"Remembering without ceasing your work of faith, and labor of love, and patience of hope"* (1 Thess. 1:3). It is a hope with a purifying influence on the life—*"And every man that hath this hope in him purifieth himself, even as he is pure"* (1 John 3:3; 1 Thess. 3:13; 5:23; Col. 3:4).

Chapter Six

RAPTURE OF THE CHURCH

MEANING OF PAROUSIA

We must not insist that the Greek word *parousia,* which some expositors say refers specifically to the rapture, has exclusively to do with the catching away of the Church. It is often used in connection with Christ's coming in revelation from heaven in the glory of His divine presence (parousia) to reign. The Corinthians came behind in no gift *"waiting for the coming of our Lord Jesus Christ"* (1 Cor. 1:7). The word for "coming" in this verse is "apokalupsis," denoting "revelation." Some have left the impression in their writings that the rapture, or *parousia* as they call it, refers only to the coming of Christ for the saints, the revelation only to His coming to reign. "Parousia" literally means a "presence" and denotes both an arrival and "a consequent presence with." When used of the return of Christ at the rapture of the Church, it signifies, not merely His momentary coming for the saints, but His presence with them from that moment until His revelation and manifestation to the world."—Vine.

The *Expository Dictionary of New Testament Words* says further:

> (1) "In some passages the word gives prominence to the beginning of that period, the course of the period being implied —*"Afterward they that are Christ's at his coming"* (1 Cor. 15:23). In each of the following scriptures *parousia* is translated coming (1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1;

Jas. 5:7; 2 Pet. 1:16; 3:4, 12; 1 John 2:28). (2) In some, the course is prominent—*"But as the days of Noe were, so shall also the coming of the Son of man be"* (Matt. 24:37); *"Unblameable . . . at the coming of our Lord Jesus Christ"* (1 Thess. 3:13; 1 John 2:28). (3) In others, the conclusion of the period—*"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be"* (Matt. 24:27).

MEANING OF RAPTURE

The rapture of the Church is Christ's coming for the Church to take her to be with Him during the time between His coming for His own and the time when He comes to manifest Himself to the world—*"The Lord shall descend from heaven with a shout . . . the dead in Christ shall rise first . . . we shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord"* (1 Thess. 4:17). We will be with Him not only between the time of His coming for the saints until His revelation: we will be with Him forever. Thus the *parousia* is a very full term, signifying His coming and His presence.

OTHER DESIGNATIONS OF CHRIST'S COMING

Apokalupsis: uncovering, or revelation (1 Cor. 1:7); *Erchomai*: to come (Matt. 24:48; 25:27). Manifestation in Rom. 8:19 is *apokalupsis*. As there will be a manifestation of Christ, first to the Church, then to the world, so there will be *"the manifestation of the sons of God,"* the uncovering, or revelation of God's redeemed ones in the blessing of their glorified bodies and state.

TIME OF THE RAPTURE

The Bible indicates that the rapture will take place before that period spoken of as "the great tribulation." At the rapture the Church is caught away from the earth. (1 Thess. 4:16, 17); immediately changed (1 Cor. 15:51,

52); and made like unto the glorious Lord Jesus Christ—*"But we know that, when he shall appear, we shall be like him; for we shall see him as he is"* (1 John 3:2).

THE RAPTURE IN RELATION TO THE TRIBULATION

Frank M. Boyd in his *Introduction to Prophecy,* gives some reasons from Scripture why we believe that the church will *not* go through the tribulation:

> *First,* we look in vain through the Word for specific mention of the church in connection with the tribulation. Israel is identified therewith, the nations are so identified, and so are ungodly individuals, but not the church as a body of true believers.
>
> *Second,* the promise to the overcomer of the church at Thyatira (Rev. 2:28)—*"I will give him the morning star."* In Rev. 22:16 Christ speaks of Himself as the "Bright and Morning Star." This promise seems to refer to that aspect of the reward in Christ, embraced in the believer's being gathered to the Lord's presence before the sunrise of the kingdom. If one desires to see the morning star, he must rise early, because it appears at the darkest hour of the night just before the dawn begins to break.
>
> The rising of the "Sun of Righteousness" (Mal. 4:1, 21) is a distinct promise to Israel of the coming of their Messiah in the full-orbed day of His glory, breaking upon her after the dark hour of Jacob's trouble. When the millennial day breaks, the morning star will have appeared and the saints will have been gathered into the presence of the Lord, afterward to come forth to share in the administration of the kingdom, which is to be ushered in by the ascendancy of Christ, the "Sun of Righteousness."
>
> *Third,* the promise to Philadelphia, the church of brotherly love, the true church of the last days—*"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."* Rev. 3:10. We do not know to what else to refer "the hour of temptation" (testing, proving, affliction), universal in its scope, than to the tribulation time so frequently set forth in Scripture. The language of the

promise here in the Greek is unmistakably clear and specific. It is literally "I will *keep* you *out of*," not "in" or "through." We all know the import of a sign "Keep Out." This is just the meaning.

Fourth, the tribulation time is distinctively a time of judgment, a time of "wrath," visited upon an ungodly world, an apostate church, and a backslidden Israel. The most awful of these judgments are the "vials." Revelation 16. Note the language used in Rev. 15:1; 16:1, 19—"plagues . . . filled up the *wrath* of God," "vials of the *wrath* of God," "wine of the *fierceness* of His *wrath.*" The assurance of the Lord to His own is that they are "not appointed unto wrath" (1 Thess 5:9); that they "shall be saved from wrath through Him (Christ)" (Rom. 5:9); that the believer is "delivered from the wrath to come." 1 Thess. 1:10.

The argument has often been advanced that if the martyrs of the early church suffered death for their faith, why should the saints of the last days be exempt from the death and distress coincident with the tribulation? The answer is that martyrdom at the hands of ungodly men, inspired by Satan, has often been the portion of the true believer *through the centuries,* even up to the present day. BUT there is all the difference in the world between such a fate and to be compelled, along with an ungodly generation of anti-Christian spirit in the end of the age, to come directly under the WRATH of GOD.

Fifth, the promise to the church concerning her gathering unto the Lord is signless and timeless. Various signs and chronological measurements distinctively apply to Israel—"weeks"; "times, times, and half a time," "forty-two months"; "1260 days"; "2300 days"; etc., but such are not recorded in connection with the church and her destiny.

Sixth, our Lord in Luke 17:26-30 states the analogy between the days of Noah before the flood and the days of Lot when God overthrew the wicked cities of Sodom and Gomorrah and the days when the Son of man is revealed (the second coming). Enoch has always been regarded as a type of the raptured saints. When was he translated in relation to the flood? Certainly *before.* God's fiery judgment upon the cities of the plain was withheld until after righteous Lot had de-

parted. If the Lord regarded this compromiser sufficiently to save from the fate of the wicked inhabitants of Sodom, He surely will regard with favor His true saints of the last days when He visits with retribution the ungodly at the close of this age.

FOR ISRAEL TIME RECKONINGS ARE GIVEN

For Israel periods of time were marked off. To Abram God said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (See Gen. 15:13-16; Acts 7:6, 7). The seventy years of the captivity in Babylon was foretold—"*And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years*" (Jer. 25:11). The time from the "going forth of the commandment to restore and to build Jerusalem unto the Messiah" was given. Then was foretold that, following the cutting off of Messiah, after an indefinite period, would come a time of "one week," beginning with a covenant made between a coming prince and the Jews, which covenant the prince would break in the midst of the week or seven years. In all there were to be seventy weeks, or 490 years (determined or decreed) upon Israel (Dan. 9:24-27). History tells of the fulfillment of the sixty-nine weeks preceding the cutting off of Messiah, but as yet gives us no fulfillment of the seventieth week. It must therefore be that something has taken place between the sixty-ninth and the seventieth week which has kept, and is keeping, the seventieth week from being fulfilled. We believe this to be the mystery of the Church.

NO DATES RELATE TO THE CHURCH AGE

For the Church no dates are revealed. We may study the prophecies to learn concerning their fulfillment, but the exact time when the Lord will come for the Church

is a mystery hid in God. In nothing was Jesus stronger than in His declaration concerning this—*"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only"* (Matt. 24:36; Mark 13:32).

THE CHURCH A NEW TESTAMENT MYSTERY

We believe the time between fulfillment of the sixty-nine weeks and the seventieth week of Daniel nine, is the time of the Church. During this time the spiritual blessings of Israel, forfeited through rejection of Christ, are being enjoyed by the Church—*"Because of unbelief they were broken off, and thou standest by faith"* (*Rom.* 11:20). The Church, largely Gentile, is likened unto branches of a wild olive tree which, being grafted into "a good olive tree," representing Israel's blessings, bring forth good olives. This is contrary to nature. Natural grafting would cause the tree to bring forth the kind of fruit of the branches, but this grafting in causes the branches to bring forth the fruit of the root and fatness of the good olive tree—*" . . . thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree"* (Rom. 11:24).

The apostle Paul explains the Church dispensation as *"the mystery, which from the beginning of the world hath been hid in God"* (Eph. 3:9). Coming between the sixty-ninth and seventieth weeks of Daniel there are no dates specified during the church age for either Israel or the Church. Believing the Church runs its course before the seventieth week begins, we may well expect our Lord Jesus as Bridegroom for the Church to come before the seventieth week. After that, reckoning, or dates, for Israel begin again. This being true, the Church is to be always looking for the return of our Lord Jesus for His own.

CHRIST AS THE BRIDEGROOM

The Church is spoken of as "the body of Christ" (Eph. 1:23) and also as the Bride—*"He that hath the bride is the bridegroom"* (John 3:29). To the Corinthian believers Paul could write, *"For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel"* (1 Cor. 4:15). Speaking as a spiritual father, he wrote, *"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ"* (2 Cor. 11:2). He looked upon the believers as the espoused ones, waiting for the time of marriage. When Jesus comes it will be for the purpose of this marriage.

THE WEDDING SUPPER

Shortly before Christ comes to be manifest to the world, after the catching away of the Church, there will be the marriage supper of the Lamb. He must come *for* the Church before He comes to reign, since the Church will be in His triumphal company (cf. Rev. 19:8, 14) at His coming in the revelation when His feet will stand upon the Mount of Olives (Zech. 14:4). At some time between these two events, the rapture and the revelation, there will be the marriage feast—*"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints"* (Rev. 19:7, 8).

Chapter Seven

THE REVELATION OF CHRIST

Bear in mind that the catching away of the Church will be a revelation of Christ in His glory to all who believe. But when we speak of the revelation of Christ, we speak of that time when *"every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him"* (Rev. 1:7). As definitely as the Scriptures promise the catching away of the Church to meet the Lord in the air, they teach His coming in the clouds of heaven—*"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory"* (Matt. 24:30).

Christ has gone to heaven to receive for Himself a kingdom and to return—*"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return"* (Luke 19:12). Daniel tells us how He receives this kingdom—*"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed"* (Dan. 7:13, 14).

Frank M. Boyd comments upon the revelation of Christ and the judgment of the nations:

> "The Scriptures abound with references to Christ's coming to reign upon the earth. The first act in the great drama of the setting up of His kingdom will be the judgment by Christ of the nations gathered "against Jerusalem to battle" (Zech. 14:1-3) with the avowed purpose of once and for all destroying Israel. This judgment is referred to in Matthew 25:31-46, which is thematically designated as 'The Judgment of the Nations.' But this passage presents some difficulties, for one can hardly conceive of Christ seated upon a throne, judging nations *en masse* and banishing some nations to "everlasting fire" and summoning others into His kingdom.
>
> It must be clear that the language Christ uses in Matthew, chapter 25, is parabolic and that this picture in vv. 31-46 is a miniature, representative one, emphasizing two groups and two destinies, upon the basis of the treatment by these groups of those whom Christ designates as His "brethren." That the passage is figurative is seen in the language *"as a shepherd divideth his sheep from the goats."*
>
> But Matthew 25:31-46 does not give the specific time, place, occasion, nor the full procedure of this judgment. The clearest picture of what is involved in this passage is to be found in Joel's prevision of the event in Ch. 3:9-17 of his prophecy Joel sees the Gentile nations (heathen) summoned to mobilize their manpower and military might to a place called "the valley of Jehoshaphat" where the Lord "will sit" ("the throne of His glory," Matt. 25:31) to judge the nations. This judgment is likened to the harvest and the vintage (Joel 3:13. cf. also Rev. 14:14-20). These multitudes in the "valley of decision" (better, "valley of threshing") in the midst of supernatural signs, celestial and terrestrial (vv. 15, 16) are reaped and trodden down by the Lord who comes forth (v. 16) for the deliverance of Israel.
>
> There are some details in the account of Matthew 25:31-46 which seem evidently to connect, as far as the ultimate destiny of the wicked is concerned, with the final judgment of the great white throne rather than with the work of Christ in preparation for the millennial reign.

This judgment eventuates in the deliverance, restoration, and perpetual establishment of God's covenant people in their land according to the Mosaic, Abrahamic and Davidic covenants (Joel 3:17-21).

In other words the judgment of the nations takes place in the battle of Armageddon (Rev. 16:13-16; 19:11-21)."

ANGELS WILL BE WITH HIM

When Christ comes to reign, the angels of heaven will come with Him. To them will be given authority to *"gather out of his kingdom all things that offend, and them which work iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth"* (Matt. 13:41, 42). Comparing this scripture with Matt. 25:31-41, would indicate that a judgment of living unbelievers would take place at the time when Christ comes to reign. This is supported in Rev. 19:17-19 where the Beast and the armies that follow him meet their doom. This destruction is described by Paul as follows: *"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."* These are to be *"punished with everlasting destruction from the presence of the Lord, and from the glory of his power."* The time of this destruction is not at the end of the world, the time of the final judgment, but *"when he shall come to be glorified in His saints, and to be admired in all them that believe"* (2 Thess. 1:7-10).

REDEEMED SAINTS WILL BE WITH HIM

Dr. Strong identifies *"the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean"* (Rev. 19:14) with angels, comparing this scripture with such scriptures as, *"When the Son of*

man shall come in his glory, and all the holy angels with him" (Matt. 25:31). The angels will be with Him. We believe, however, that the account in Revelation nineteen refers to the Church rather than to angels. There will have taken place the wedding of the Lamb, at which the bride, the Church, was arrayed in fine linen, clean and white, the righteousness of saints (Rev. 19:8). Leaving the place of marriage, the Lamb goes forth to possess His kingdom and that same company who were arrayed in fine linen, clean and white, are seen *"clothed in fine linen"* following Him (Rev. 19:14). He rides upon a white horse; they also are on white horses (Rev. 19:11, 14). This is in fulfillment of the promises made to the faithful followers of Christ—*"And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron"* (Rev. 2:26, 27). *"If we suffer, we shall also reign with him"* (2 Tim. 2:12); *"Do ye not know that the saints shall judge the world?"* (1 Cor. 6:2). It takes us to the time spoken of in Rev. 20:4—*"And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years."* This reigning company includes also faithful ones who had given their lives during the tribulation period. (Rev. 20:4).

Who can describe the wonder of that hour when our Lord Jesus, followed by the redeemed host, accompanied by the angels of His power, descends with the splendor of flashing lightning to overthrow the Beast and all opposition to His holiness and government, to bind Satan, and to reign *"King of kings, and Lord of lords"?* Then shall *"the kingdoms of this world . . . become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever"* (Rev. 11:15).

PROPHECIES TO BE LITERALLY FULFILLED

In closing this chapter we present the following outline taken from *Jesus Is Coming,* by Blackstone:

(1) He Himself shall come. 1 Thess. 4:16. He shall shout; the dead will hear His voice; the redeemed will rise to meet Him. v. 17. (This refers to His coming for the Church).

(2) He will come to earth. Acts 1:11; Zech. 14:4.

(3) In the clouds of heaven. Matt. 24:30; 1 Pet. 1:7; 4:13.

(4) The saints will come with Him. 1 Thess. 3:13; Jude 14; Rev. 19:14.

(5) He will sit in His throne. Matt. 25:31.

(6) The nations will be judged. Matt. 25:32.

(7) He shall have the throne of David. Isa. 9:6, 7; Luke 1:32.

(8) He shall have a kingdom. Dan. 7:13, 14, 18-27.

(9) All kings and nations shall serve Him. Psa. 72:11; Isa. 49:6, 7; Rev. 15:4; Zech. 9:10; Rev. 11:15; Zech. 14:16; Psa. 86:9.

(10) His throne shall be at Jerusalem. Jer. 3:17; Isa. 33: 20, 21.

Chapter Eight

THE FUTURE KINGDOM

In our study of Ecclesiology attention was called to the fact that there is a spiritual aspect of the Kingdom of God in this present gospel dispensation and in the spiritual life of the believer. This is usually spoken of as "the kingdom in mystery" (Matt. 13:11; Acts 20:25; 28:30, 31; Rom. 14:17). We now consider the Kingdom in its manifest form on the earth.

TESTIMONIES OF A COMING KINGDOM

JESUS

The first witness is Jesus. When He instituted the Lord's Supper He said, *"I will not any more eat thereof, until it be fulfilled in the kingdom of God"; "I will not drink of the fruit of the vine, until the kingdom of God shall come"* (Luke 22:16-18; Matt. 26:29). He also spoke of His going away *"to receive for himself a kingdom and to return,"* and of His return to administer it—*"When he was returned, having received the kingdom"* (Luke 19:12, 15).

PAUL

The apostles also believed in a coming kingdom. Paul, when confirming the souls of the disciples, said, *"We must through much tribulation enter into the kingdom of God"* (Acts 14:22). To the Thessalonians he exhorted *"that ye may be accounted worthy of the kingdom of God, for which ye suffer"* (2 Thess. 1:5). Those who believe Paul here had in mind the heavenly kingdom in the

Paradise above may have ground for their belief, as they could also from Paul's words to the Galatians *"that they which do such things shall not inherit the kingdom of God"* (Gal. 5:21). While the Kingdom of God in its larger sense includes His universal dominion, we must not forget that in the prayer which Jesus taught, He included, *"Thy will be done in earth as it is done in heaven."* This means that, if such prayer is to be answered, there would be a time when the earth as well as heaven would be divinely governed. Our study takes us to this time.

PETER

Peter wrote, *"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty"* (2 Pet. 1:16). He then recounts the experience enjoyed *"in the holy mount"* (2 Pet. 1:18), the mount of transfiguration (Matt. 17:1-13). In anticipation of the transfiguration experience Jesus had said, *"There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom"* (Matt. 16:28).

If you would know how Christ will appear in His glory when He comes to take the kingdom read G. Campbell Morgan's description of "The glory of the perfect Man." *"His face did shine as the sun, and His garments became as the light"* (Matt. 17:2). Here light is the prominent thought—*"His raiment became shining (glistering), exceeding white as snow"* (Mark 9:2, 3). This suggests the sparkling of snow as light shines on it—*"His raiment was white and glistering (dazzling)"* (Luke 9:29). This suggests the majesty of lightning. On the Mount of Transfiguration in and to Jesus was given a brief preview of what will be *"when He comes in the clouds of heaven with power and great glory."*

THE WORLD SOVEREIGNTY OF CHRIST

When the kingdom comes, *"The sovereignty of the world has come into the possession of our Lord, and of his Christ"* (Rev. 11:15, Williams Version). *"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him"* (Dan. 7:14). This indicates that Christ shall rule, not over Israel only, but over the entire world, people and nations, as well as Israel, serving under His government.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). "The people of the saints of the Most High" may well refer to "the armies which were in heaven," which followed Him on white horses with a possible reference to the righteous "remnant" of Israel—all the redeemed that shall share with Him in His reign on the earth.

"And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:30). This specific promise was given the apostles. It was spoken in connection with the institution of the Lord's Supper when the Twelve were present (Luke 22:3). It seems fitting that the Jewish apostles should inherit special positions in the kingdom in relation to Israel.

But the apostles are not the only ones to whom the promise of reigning was given. To the faithful of the Gentile church at Laodicea the promise was made, *"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with*

my Father in his throne" (Rev. 3:21). The parables of the talents and the pounds (Matt. 25:14-30; Luke 19:11-26) indicate that positions and rewards in the kingdom age will be commensurate with faithful service given now.

A GROANING WORLD DELIVERED

The whole universe is longing for the coming of the kingdom of God (Rom. 8:19-23). This great "restoration of all things" is tied in with the coming of Christ. Christians, who have hope of meeting the Lord in the air, long for that day—*"Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"* (Rom. 8:23). Associated with this groaning in the hearts of God's people for immortality, is a groaning creation which can never be delivered until *"the manifestation (unveiling) of the sons of God"* (v. 19). It is probable that this *"manifestation of the sons of God"* refers to the time when Christ and the triumphant Church are revealed from heaven when they come in glory—*"Because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God"* (v. 21).

MILLENNIAL GLORIES

(1) There will be peace among men—*"And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."* (Isa. 2:4).

(2) All men will feel secure—*"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it"* (Micah 4:4).

(3) The earth will produce abundantly—*"Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt"* (Amos 9:13). A study of the context shows that this will be *"in that day"* when the Lord shall *"raise up the tabernacle of David that is fallen . . . and build it as in the days of old"* (v. 11). It will be at the time when the Lord *"will bring again the captivity of His people" "and plant them upon their land"* (vv. 14, 15).

(4) The ferocious animal nature will be transformed—*"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid"* (see Isa. 11:6-8).

(5) All this will be under the reign of David's Greater Son, our Lord Jesus Christ, "the Rod out of the stem of Jesse and the Branch that shall grow out of his roots." [See the many promises in Isaiah 11.]

(6) Israel will be regathered—*"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people"* (Isa. 11:10-12). Should these lines reach any who believe Great Britain and the United States to be the lost tribes of Israel, let him study these verses. God has not promised to regather His people from Great Britain or America, but *"from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands* (*coast lands*) *of the sea."*

(7) Jerusalem will be the center of government—*"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem"* (Isa. 2:3; 33:20, 21; Jer. 3:17).

(8) Jerusalem will also be the center of worship—*"And it shall come to pass, that every one that it left*

of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

(9) Nations which, in times past, have oppressed Israel, will be closely federated with them—*"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance"* (Isa. 19:23-25).

(10) All kings and nations shall serve Him—*"Yet, all kings shall fall down before him: all nations shall serve him"* (Psa. 72:11); *"And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river to the ends of the earth"* (Zech. 9:10); *"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name"* (Psa. 86:9).

THE KING HIMSELF

The King who is to reign is none other than our Lord Jesus Christ. It is said that only He of all those of Israel now possesses a recorded genealogy, proving Himself to be a descendant of David, the rightful heir to David's throne (Matt. 1; Luke 3). All other genealogies were lost in the destruction of Jerusalem in A.D. 70. If this be correct, preservation of the genealogy of Christ is a real miracle. Later we will consider God's covenant with David, therefore at present we merely present the facts that Jesus, according to the Scriptures, was *"born king*

of the Jews" (Matt. 2:2, 5, 6). When the angel made announcement concerning His coming birth he said *"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"* (Luke 1:32, 33). It is hard to see how any can spiritualize away such promises while accepting as literal the promises made concerning His birth, first coming, crucifixion, and resurrection. If the prophecies concerning His first coming are to be taken literally, why not those not yet fulfilled?

The miracles of Christ were performed largely through recognition of Him as *"Son of David,"* a recognition of His Messiahship and claim to David's throne—*"And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David,* have mercy on us" (Matt. 9:27). [See Matt. 15:22; 20:30, 31; Mark 10:47, 48; Luke 18:38, 39.]

When Jesus rode into the City of Jerusalem on the ass, it was in fulfillment of the prophecy, *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"* (Zech. 9:9; Matt. 21:5). When Jesus thus presented Himself, prophecy was fulfilled and the people were constrained to welcome Him as king, an honor which He refused to disclaim (Luke 19:40).

When Pilate asked *"Art thou the King of the Jews? Jesus answered, Thou sayest"* (Matt. 27:11). Other translations give the answer of Jesus, instead of "thou sayest," to be a definite affirmation that He was the King of the Jews. *"It is true, answered Jesus."*—Twentieth Century Version. *"Jesus answered, Yes."*—C. B. Williams. *"I am their King, He said."*—Weymouth.

When Jesus was crucified it was as *"King of the Jews"* —*"And (they) set up over His head this accusation written, This is Jesus the King of the Jews"* (Matt. 27:37). Either Jesus is King of the Jews or He is not. If He is, He will then reign on the earth.

Chapter Nine

THE MILLENNIUM

While the "millennium" has been referred to earlier in these notes, it was not for the purpose of proving kingdom truth, even though the Scriptures affirm that the kingdom reign of Christ will be for a thousand years (Rev. 20:4, 5, 6). It is because millennium means *thousand* that the time of Christ's earth rule is often spoken of as a millennium. Concerning the righteous, Scripture says, *"they lived and reigned with Christ a thousand years."* Concerning the unrighteous, the Word reads, *"But the rest of the dead lived not again until the thousand years were finished."* At the end of this period Satan will be loosed for a short period of time—*"And when the thousand years are expired Satan shall be loosed out of his prison for a little season."*

THE KINGDOM TO BE LITERAL

Prophecies concerning the first coming of Christ were literally fulfilled to the smallest details, not one of them being overlooked. If *they* were literally fulfilled, what scriptural reasons have we for spiritualizing the unfulfilled prophecies? They have come from the same prophets whose predictions have been fulfilled. When Ezekiel prophesied that the Jewish graves among the nations will be opened, that new life will come to Israel, that Judah and Israel will become united, what did he mean, if it is not a picturesque prediction of their restoration (Ezek. 37)? God said, *"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind*

and the lame, the woman with child and her that travaileth with child together; a great company shall return thither"; "He that scattered Israel shall gather him, and keep him, as a shepherd doth his flock" (Jer. 31:8, 10). What did God mean if He did not plan their restoration? To get the full meaning, the reader ought to study the entire chapter. If we undertake to spiritualize the Old Testament prophecies we will have many more "differences and inconsistencies of interpretation" than have ever occurred among those who believe in accepting unfulfilled prophecy as literally as those fulfilled.

TESTIMONIES TO BELIEF IN A MILLENNIUM

Mosheim says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met no opposition previous to the time of Origen." Geisler says: "In all the works of this period (the first two centuries) Millennarianism is so prominent that we cannot hesitate to consider it universal."

The Early Fathers

The Book of Barnabas, while not to be followed in everything, taught a coming millennium. As there were six days of creation, so will God in six thousand years bring the present dispensation of the world to an end, since one day is with Him as a thousand years. Then follows a seventh millennium, corresponding to the Sabbath of creation, in which Christ renews the world and the righteous hallow this last day of the world's week. Then dawns the eighth day, the beginning of the other world. The type of this is seen in the joyous celebration of Sunday, upon which day also Christ arose from the dead and ascended to heaven.

Papias (born between 50 and 60 A.D.) paints in

glowing colors the wonderful fertility of the earth during the millennial reign: the kingdom of Christ being established literally upon this very earth.

Justin (born about A.D. 100), an ante-Nicene father, also taught that the millennial kingdom would be restored.

Irenaeus (second century) taught that "the end will come when the devil shall have once more recapitulated the entire apostate throng in the Antichrist recapitulating in himself the diabolical apostasy. He will tyrannically attempt to prove himself God. Then will Christ appear, and the six thousand years of the world will be followed by the first resurrection and the rest of the seventh millennium. In Palestine believers will refresh themselves with the marvelous rich fruits of the land. Then follows the end, the new heavens and the new earth."

(cf. Note 17)

Chapter Ten

ELECTION OF ISRAEL

That Israel was chosen for a special purpose is revealed in their high calling—*"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever"* (Rom. 9:4, 5). When God delivered them from Egypt, He said, "Israel is my son, even my firstborn" (Ex. 4:22), which means that, among the nations, Israel was the people foremost, or pre-eminent. They were this, because of the place God ordained in His plan.

THE COVENANT WITH ABRAHAM

When God called Abraham from Chaldea He covenanted, *"I will make of thee a great nation"* (Gen. 12:2). Later He covenanted to give his seed the land, *"from the river of Egypt unto the great river, the river Euphrates"* (Gen. 15:18). [See also ch. 13:14-17.] At a later time He covenanted, *"I will make nations to come out of thee, and kings shall come out of thee."* [See the entire covenant at this time in Gen. 17:1-10]. Of this covenant circumcision was to be the sign (Gen. 17:10). Finally, God covenanted, *"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore"* (Gen. 22:15-18). This last provision indicates that God would give to Abraham a heavenly seed and an earthly seed, the heavenly seed evidently pointing to the spiritual beneficiaries, the Church, whose citizenship

is in heaven; the earthly seed to Israel according to the flesh. As to the spiritual seed we read: *"Know ye therefore that they which are of faith, the same are the children of Abraham;" "So then they which be of faith are blessed with faithful Abraham"* (Gal. 3:7, 9). This spiritual seed of Abraham is clearly set forth by the Apostle Paul. [See Rom. 4; Gal. 3:8, 9, 14, 16, 28, 29.]

By this we do not mean that Jews will not get to heaven. Abraham *"looked for a city which hath foundations, whose builder and maker is God"* (Heb. 11:10). The patriarchs lived in the land of Canaan, yet it is said of them *"They that say such things declare plainly that they seek a country. . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city"* (Heb. 11:14, 16). The fact that *"the names of the twleve tribes of the children of Israel"* will be written at the twelve gates of the New Jerusalem indicates that they are to share the blessings of the Holy City. Whether their position will be as glorified inhabitants of the "new earth" (Rev. 21:1), as some believe, or that the holy city will be their eternal home, their names at the gates indicate their liberty to *"bring their glory and honor into it."* Details concerning the hereafter we are glad to leave with God.

THE CHOICE OF ISRAEL

The Biblical Doctrine of Election by H. H. Rowley has proved helpful in that which we will now consider. Because the Lord said, *"When Israel was a child, then I loved him, and called my son out of Egypt"* (Hosea 11:1), some have felt that the election of Israel began with the Exodus. Did not the Lord say, *"Thus saith the LORD: I remember thee, the kindness of thy youth, the love of*

thine espousals, when thou wentest after me in the wilderness, in a land that was not sown" (Jer. 2:2, 3)? And again—*"In the day when I chose Israel . . . and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God"* (Ezek. 20:5).

While such scriptures as those just referred to might be used as proofs that the choice of Israel dates from their deliverance from Egypt, it is clear that their election came earlier than then. Their election began with Abraham and the covenant which God made with him—*"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him"* (Isaiah 51:2). When God spoke of Israel as His chosen He said, *"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend"* (Isaiah 41:8). cf. Gen. 12:2; 15:7; 18:18; 28:13; Micah 7:20.

THE ELECTION OF ISRAEL NOT ARBITRARY

When God called Abraham and promised blessing if he would obey, there was no coercion; its blessing rested on Abraham's willingness to obey. Neither was it binding on future generations. If the covenant blessing was to be fulfilled, it must be renewed each generation.

The purpose of the election of Israel was that they might bear witness to Him. When they turned from Him to other gods, this purpose was frustrated and they were then warned of judgment. This judgment, it is shown, was the fruit of Israel's decision, not the result of an election which had preceded them—*"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his iniquity"* (Jer. 31:29, 30).

The election of Israel was that they might be the recipients of God's inspired revelation, the lively oracles of God, and that they might minister this revelation to others. That their election was conditional is shown—*"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people"* (Ex. 19:4. 5). The covenant which God made with Abraham would stand since Abraham was faithful, but it would not prevail in behalf of those who turned from the Lord. G. E. Wright in *The Challenge of Israel's Faith* says concerning God's covenant with Israel: "A special contractural relationship was therefore felt to exist between the two parties, a relationship carrying with it certain obligations." In *The Relevance of the Prophets,* R.B.Y. Scott says: "The covenant required a real sharing of life, and could not be thought of simply as a formal contract, conferring on Israel a special status and claim upon God."

The condition of the covenant was—*"Now therefore, if ye will obey my voice and keep my covenant"* (Ex. 19:5). If Israel chose not to keep the covenant, God would not hold her to it, the covenant will come to its end. C. H. Dodd says: "God fixes the terms of the covenant, and offers it to man that he may accept it: the acceptance is also essential."

God warned Israel concerning what would be her lot if she chose not to abide in the covenant—*"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel"* (Isaiah 5:24); *"But they like men have transgressed the covenant: there have they dealt treacherously against me"* (Hosea 6:7)

cf. Hosea 8:1; Isaiah 1:2-4. That the covenant might be renewed see the pleadings of the Lord, when Israel had departed from it—*"Return, ye backsliding children, and I will heal your backslidings"* (Jer. 22).

God sent Jeremiah to the potter's house that there He might show him what would happen when the covenant was broken (Jer. 18). Instead of becoming the vessel that the potter had planned it to be, it would have to be made into another vessel. For the covenant of election to stand there must be obedient service—*"But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you"* (Jer. 7:23). See the pleadings of God when the election had been broken—*"How shall I give thee up Ephraim? how shall I deliver thee, Israel? . . . mine heart is turned within me* (Hosea 11:7, 8). *"Notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me"* (Jer. 35:14).

THE JEWISH REMNANT

The prophet Isaiah saw that, although there were many in Israel, it was only a remnant of faithful ones who would be the elect—*"Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah"* (Isaiah 1:9). That the elect would consist only of a remnant was the cry of the prophets. Isaiah 10:20; 11:11; 24:13-15; 37:31, 32; Jer. 23:3; Amos 5:15; Zeph. 2:3, 7.

ISRAEL TO BE RESTORED

Blindness in part is now on Israel (Romans 11:25), but the time is coming when this blindness will be taken away. Then will come their national conversion (Romans 11:26). With this restoration to the favor of God, the

law of the Lord will be written in their hearts—*"Behold, the days come saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah"* (Jer. 31:31). A study of the entire chapter discloses some of the blessings of this covenant (vv. 31-34) and the certainty of its fulfillment (vv. 35, 36).

In this restoration, God's purpose of their election will be revived—*"And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass"* (Micah 5:7); *"And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of them, and thou shalt know that the LORD of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again"* (Zech. 2:11, 12).

MISGUIDED JEWISH AMBITIONS

In our day we read of Jews who, it is claimed, are seeking to overthrow the Gentile nations, bringing them into bondage to Jewish overlordship. There may be some such Jews, but we are confident that, as a people, this is not the case. Were it so that some are possessed of national ambition, this would not be a new thing in the earth. J. Morgenstern in *Universal Jewish Encyclopedia* says:

> A Jewish movement arose in 490-485 B.C., which culminated in a rebellion which was crushed in 485 B.C. The movement had as its program "voluntary submission to Israel's dominion and conversion to Jehovah's worship, while, should the conquered nations, or cities, not accept these terms, then all the males were to be massacred and the women and children reduced to slavery." In this way the whole world would be brought to the worship of Jehovah, and Israel's world-dominion would be established.

It could be that, having the many outstanding promises in the Word of special blessing for Israel in the kingdom,

some natural and carnally ambitious persons of the Hebrew race would desire world-dominion. This would be because of present blindness. When the kingdom comes it will be spiritual and holy. It is when Christ shall appear that the present spiritual blindness will be taken away. (Zech. 12:4-13:1).

PROMISE OF GENTILE BLESSING

The apostle Paul says concerning Israel—*"Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness"* (Romans 11:12). Through the fall of Israel, caused by their rejection of Christ, the gospel has become the heritage largely of the Gentiles. Thus the Gentiles have been enriched. But this scripture indicates that greater blessing is to come to the world when Israel is restored from their blindness. Here are some promises of this—*"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined unto them, and they shall cleave to the house of Jacob"* (Isaiah 14:1); *"Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts; I will go also. Yea many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD"* (Zech. 8:20-23).

NEW TESTAMENT CONFIRMATION OF THIS

That election is dependent on obedient service is taught by Jesus—*"Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"* (Matt. 21:43); *"And*

I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:11).

CHRISTIAN ELECTION

While our subject is Israel, it seems fitting that we should here say that, if the election of Israel was dependent on obedient service, and if turning from God forfeited their election, the same is evidently true concerning believers of the New Testament. Christian election results from accepting the New Covenant made by Christ, just as fully as Israel's election was dependent on obedience to the covenant which God had made with them. The duty of the Christian elect is that they accept Christ, then cherish the revelation which God has given to them, taking the message of redemption into all the world. As Israel was broken off from the olive tree through unbelief and disobedience, the warning is given to the Church—*"For if God spared not the natural branches, take heed lest he also spare not thee"* (Romans 11:21).

Chapter Eleven

ISRAEL'S PRESENT BLINDNESS

TIMES OF THE GENTILES

The blindness of Israel will not be forever—"*Blindness in part is happened to Israel, until the fulness of the Gentiles be come in*" (Rom. 11:25). The times of the Gentiles (Luke 21:24) and the fullness of the Gentiles are not the same. The times of the Gentiles is that long period of time between the captivity of the Jews in Babylon and the end of the present age. It is the time of Gentile supremacy as set forth in the great image which Nebuchadnezzar saw (Dan. 2). During this time the Jews would continue under Gentile sovereignty even when enjoying a government of their own. They were subject to Babylon, then to Medo-Persia, later to the Macedonian power, finally to ancient Rome, until the time when their city and temple were destroyed by the Romans. Since then they have been dispersed into all the world

FULLNESS OF THE GENTILES

Isaiah had a vision of the glory of the LORD (Isa. 6:1-4). It was a vision of the preincarnate Christ as is shown by John—"*These things said Esaias, when he saw his glory and spoke of him*" (John 12:41). In connection with the vision Isaiah received a commission, "*Go and tell this people, Hear ye indeed, but understand not: and see ye indeed, but perceive not*" (Isa. 6:9). This spiritual blindness was to continue until the cities would be wasted and the inhabitants scattered (Isa. 6:11, 12).

The fulfillment came when Christ was rejected—*"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive"* (Matt. 13:14, 15). John also quotes the account given through Isaiah as being fulfilled in the rejection of Christ (John 12:37-41). [Other references—Mark 4:12; Luke 8:10; Acts 28:26, 27; 2 Cor. 3:14, 15.]

BLIND NATIONAL ISRAEL REJECTED

Through their blindness the Jews rejected their Messiah and lost their place in the good olive tree—*"And if some of the branches be broken off. . . . For if God spared not the natural branches"* (Rom. 11:17, 21). In their blindness they slew our Lord Jesus—*"and by wicked hands have crucified and slain"* Him (Acts 2:22, 23).

THE BLINDNESS NOT PERMANENT

The blindness is only *"until the fullness of the Gentiles be come in."* The expression, "fullness of the Gentiles," can best be rendered "full complement of the Gentiles." Then *"all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob"* (Rom. 11:25, 26). Some believe that, since *"the gifts and calling of God are without repentance,"* and Israel *"are beloved for the fathers' sakes"* (Rom. 11:28, 29), that all Jews finally will be saved. This is at variance with the emphasis found so frequently expressed that *"a remnant shall be saved."* Rather than teaching universal salvation for the Jews, the meaning more probably is that there will be a national restoration, when Israel as a nation shall be born at once (Isa. 66:7, 8). This will be brought about by the personal return of Christ in glory, at which time *"they shall look upon him* [*Christ*] *whom they have pierced"* (Zech. 12:10).

THE BLINDNESS NOT UNIVERSAL

Since the Scripture says *"blindness in part,"* the meaning is that there would be those upon whom the blindness would not fall. Such "wise-hearted" would be illustrated by Simeon and Anna (Luke 2:25-36) and the many Jews who have accepted the Lord and thus become members of the Church, the body of Christ. Eph. 2:14-18; 3:1-6.

RESTORATION OF ISRAEL

(1) God's promise to Abraham. Gen. 12:1-3, 6, 7; 13:14-17; 15:1-18; 17:1-8.

(2) Confirmed to Isaac. Gen. 26:1-5.

(3) Promises to Jacob. Gen. 28:10-15; 35:12.

(4) God's faithfulness to the covenant declared. Lev. 26:44, 45; Deut. 4:30, 31; 30:1-6; 2 Sam. 7:10; Amos 9:11-15; Jer. 16:14-16; Micah 7:18-20; Zeph. 3:19, 20; Zech 10:6-10; Rom. 11:11, 12, 25-27; Isa. 11:11.

(5) The coming restoration is to be permanent. Amos 9:15; Ezek. 34:28; 36:11, 12.

(6) All nations shall flow unto Israel. Isa. 49:18, 22, 23; 2:2-4; Micah 4:1, 2; Zech. 8:20-23.

(7) The cleansing of Israel. Zech. 12:10-14; Jer. 31:9, 10, 33; Ezek. 36:24-28; 37:23-27.

Chapter Twelve

THE REMNANT IN THE TRIBULATION

In an earlier lesson it was stated that there are three teachings concerning when Christ would come for His own —after the tribulation, in the middle of Daniel's seventieth week, and before the week begins.

REVELATION, CHAPTER TWELVE

Some worthy Scripture expositors believe the account in this chapter to be a parenthesis inserted between chapters eleven and thirteen. They believe the man-child is the Lord Jesus, whom the dragon (Satan) stood ready to devour as soon as He was born (Rev. 12:4). They believe this was fulfilled in the efforts to do away with Jesus while He was yet an infant, especially the effort of Herod in murdering all the male children of Bethlehem (Matt. 2:16).

Others believe the man-child refers more especially to the church as the body of Christ, sometimes spoken of as Christ—"For as the body is one . . . so also is Christ" (1 Cor. 12:12). The promise to Christ that "he shall rule them [the nations] with a *rod of iron*" (Rev. 19:15). is promised also to the Church—"*And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron*" (Rev. 2:26, 27).

Concerning the woman, F. W. Grant says: "The woman is the nation in the sight of God; not all Israel, nor even all the saints of Israel, but those who are ordained

of God to continue, and who therefore represent it before Him. The apostate mass are cut off by judgment." *"And it shall come to pass that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God"* (Zech. 13:8, 9; Isa. 4:3, 4).

PRESENT DEVELOPMENTS IN ISRAEL

Present developments in Israel indicate a preliminary stage for fulfillment of prophecy. When we speak of present developments, we refer to Israel's return to Palestine and their being given a place among the nations.

Present developments in Israel (who are still in unbelief) will end in the great tribulation—*"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for the day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it"* (Jer. 30:6, 7). [The entire chapter (Jer. 30) ought to be read.]

A WARNING TO ISRAEL

Where our Authorized Version reads, *"When ye shall see the abomination of desolation standing where 'it' ought not"* (Mark 13:14-26), the Revised Version reads *"where 'he' ought not,"* indicating that the abomination is a person—*"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease"* (Dan 9:27); *"And then shall that wicked be revealed, whom the Lord shall consume"* (2 Thess. 2:3, 8-10); *"And from the*

time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan. 12:11). [Note Rev. 13:14, 15.]

PROVISION FOR THE FAITHFUL REMNANT

Shortly before the siege of Jerusalem by the Romans, in which Jerusalem was destroyed, faithful Christians of Jerusalem took advantage of an opportunity to escape the city and fled to Pella for safety. It is believed that faithful Jews, probably being awakened to the instruction provided in God's word, will take advantage of a similar opportunity and thus escape in the time of Jacob's trouble—*"But when ye shall see the abomination of desolation, . . . then let them that be in Judea flee to the mountains"* (Mark 13:14; Matt. 24:15, 16). In Micah is an unusual scripture, which indicates that the Lord will give up those of Israel, who continue in unbelief, to the time of Jacob's trouble. It also indicates that there will be a portion of Israel which will escape, or be preserved, during that time, who will then return to the land—*"Therefore will he give them up, until the time that she which travailed hath brought forth: then 'the remnant of his brethren' shall return unto the children of Israel"* (Micah 5:3). This is followed by the kingdom. In Micah 5:2 we have the eternity of the King and His birthplace in time. With v. 4 comes the promise, *"And he shall stand and feed in the strength of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth."*

Consequently many expositors feel that Revelation twelve depicts the preservation of Israel from annihilation at the hands of Satan and his agent, the Antichrist, in the tribulation period, the last half of Daniel's seventieth week. Cf. Jer. 30:4-9.

[Note the time periods in Revelation 12:6, 14. Cf. Daniel 7:25, 26. 1260 days are equivalent to "times, times, and half a time," or 3½ years of 360 days each.]

Chapter Thirteen

CHRIST AND THE KINGDOM

In this chapter we follow briefly for sequence and continuity the history of Israel from the time of David to the time of the future kingdom.

GOD'S COVENANT WITH DAVID

When God entered into the covenant with David, He promised him three things, a house, which means heirs, a kingdom, and a throne—*"thine house and thy kingdom shall be established forever"* (2 Sam. 7:16). Of the confirmation of this covenant we read in the Psalms: *"Once have I sworn by my holiness that I will not lie to David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven"* (Psa. 89:35-37). This covenant is unconditional and must have fulfillment.

The covenant was later confirmed to Solomon by the Lord with the condition of obedience—*"If thou wilt walk before me as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, . . . then I will establish the throne of thy kingdom upon Israel forever, . . . but if ye shall at all turn from following me, . . . then will I cut off Israel out of the land that I have given them . . . a proverb and a byword among all people"* (1 Kings 9:4-7).

DECLINE OF THE KINGDOM

First came the revolt of the ten tribes—*"So Israel*

rebelled against the house of David unto this day" (1 Kings 12:19). This took place when Rehoboam refused to give the ten tribes kindly consideration—*"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David"* (v. 16). Because of the sins of Israel, the ten tribes (2 Kings 17:6-17), *"the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah"* (v. 18).

Judah also failed and were finally taken into captivity. A first deportation took place when Jehoiachin the king of Judah surrendered to Nebuchadnezzar and was carried away to Babylon (See 2 Kings 24:11-16). Later came the full deportation (2 Kings 25).

PROMISE OF THE KINGDOM'S RESTORATION

ISAIAH

(1) At the time of the Assyrian invasion, when Israel, the ten tribes, were taken, Isaiah prophesied, *"Behold a virgin shall bring forth a son"* (Isa. 7:14) and, *"Unto us a child is born, unto us a son is given"* (Isa. 9:6, 7). This son of David was to have David's throne and his kingdom. No one disputes that this prophecy belongs to our Lord Jesus for the angel said, *"The Lord God shall give him the throne of his father David: And he shall reign over the house of Jacob forever"* (Luke 1:32, 33).

(2) At the time of Sennacherib's invasion, the prophet says: *"Behold, a King shall reign in righteousness, and princes shall rule in judgment"* (Isa. 32:1). This prophecy may have a double reference to Hezekiah and to our Lord Jesus Christ also.

(3) Foreseeing the destruction of Jerusalem he cries, *"Look upon Zion the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that*

shall not be taken down. . . . But there the glorious LORD will be unto us a place of broad rivers and streams; . . . the LORD is our lawgiver, the LORD is our King, he will save us" (Isa. 33:20-22).

JEREMIAH

Jeremiah stood among the fallen ruins of the kingdom, living to see the time of the captivity, but prophesied concerning the restoration—*"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first"* (Jer. 33:7); *"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our righteousness"* (v. 15). This has not yet been fulfilled. If not, when will it be fulfilled? *"Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land"* (Jer. 33:14, 15).

"At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17). [See also Isa. 2:2-4; Zech. 14:16-21.]

THE POSTEXILIC PROPHETS

Isaiah and Jeremiah prophesied before the captivity, but the prophets who lived after the time of the captivity perpetuated the same message of the restoration—*"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old"* (Amos

9:11). Then comes the promise to the people, *"The plowman shall overtake the reaper. . . . And I will bring again the captivity of my people Israel"* (Amos 9:13-15); *"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim"* (Hos. 3:4). This has been fulfilled ever since the destruction of Jerusalem. They are without a sacrifice and priesthood, and have not gone into idolatry. But the situation is going to change—*"Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days"* (v. 5).

THE MESSAGE OF GABRIEL

When Gabriel announced to Mary that she should have a son, he said, *"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end"* (Luke 1:32, 33).

THE BIRTHPLACE OF THE KING

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he came forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting" (Micah 5:2; Matt. 2:5, 6). It is hard to see how Christian teachers can accept the literal fulfillment in every detail of the prophecies which foretell the first coming of Christ, then reject, or seek to spiritualize away, those that as clearly predict events associated with His second coming.

THE KINGDOM EXPECTATION OF ISRAEL

Some examples of this expectancy were shown during the earthly life of Jesus. When the blind men called on

Him for healing, they cried, *"Thou son of David, have mercy on us"* (Matt. 9:27). Jesus responded to their cry and healed them. When the people saw His works, they said,*"Is not this the son of David?"* (Matt. 12:23). When the multitude wished to crown Him, they cried, *"Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest"* (Matt. 21:9). The entire account in Matt. 21:1-17 is full of significance. Jesus rode into the city in fulfillment of Scripture (Zech. 9:9) and received the homage that was given him as His rightful due (Matt. 21:8-10). [Note vv. 39, 40.]

THE KINGDOM EXPECTATION OF THE APOSTLES

When Jesus, after His resurrection, spoke to the disciples *"of the things pertaining to the kingdom of God"* (Acts 1:3), they asked, *"Lord, wilt thou at this time restore again the kingdom to Israel?"* (v. 6). When Peter spoke under the guidance of the Spirit, following the healing of the lame man, he said, *"And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"* (Acts 3:20, 21). Peter felt assured that the words of the prophets would be fulfilled. Christ has the keys of David—*"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth, and no man openeth"* (Rev. 3:7). Christ alone is David's heir. This is shown by His genealogies (Matt. 1 and Luke 3).

THE TIMES OF RESTITUTION

The heavens are to receive Christ until *"the times of restitution of all things, which God hath spoken by the*

mouth of all his holy prophets." Thus the times of restitution are limited to those things which the prophets have said should come to pass. They do not include the salvation of Satan as some have sought to affirm.

Very clearly there are three things that are included in the Restitution. They are:

(1) The twelve tribes (Ezek. 37). While Ezek. 37 is given as proof text, many places in the Old Testament testify to this, some of which have been presented in this chapter.

(2) The land. Some have felt that the territory will reach from the Nile in Egypt to the Euphrates. It is perhaps more generally believed that it will extend from the Wadi el Arish, south of Philistia, approximately the southern border of the present Palestine, and from the Mediterranean to the Persian Gulf, approximately 2,000 by 500 miles. This was promised to Abraham and his seed by an everlasting and unconditional covenant—"*In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*" (Gen. 15:18). Israel never possessed the land under this covenant, but under the covenant of Sinai, wherein possession was conditioned upon obedience—"*But if thou shalt indeed obey my voice, and do all that I speak; then I will be an enemy unto thine enemies . . . and bring thee in unto the Amorites, and the Hittites,*" etc. [See Ex. 23:20-23.] "*And I will set thy bounds from the Red Sea even unto the sea of the Philistines (the Mediterranean) and from the desert unto the river*" (v. 31). [See also Num. 34:1-15.]

(3) David's throne and kingdom are to be restored, not under a legal covenant, but under a new covenant—

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. 31:31). [See the entire chapter; also Jer. 33:14-17; 23:5-8.]

THE MESSIANIC KINGDOM NOW IN ABEYANCE

Jesus knew He was being rejected by Israel and gave the parable, *"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us"* (Luke 19:14). During this time of rejection the Church is being formed to become the Bride of the Lamb, consisting of believing Jews and Gentiles alike (2 Cor. 11:2; Eph. 2:11-22; 3:1-6).

THE KINGDOM WILL COME

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). The manner of the coming of the King in His kingdom is described in Rev. 19:11-16, 19, 20 and Zech. 14.

CONDITIONS IN THE KINGDOM

(1) There will be universal peace—*"And they shall beat their swords into plowshares and their spears into pruning hooks"* [See Isa. 2:2-4; ch. 11; ch 60].

(2) The glory of God will return to the rebuilt temple. Ezekiel saw in his day the glory departing—*"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house"* (Ezek. 9:3; 10:4); then from off the threshold (ch. 10:18), and finally from the temple and city (ch. 11:23). But he also saw it returning to the temple in the time of the coming kingdom—*"And, behold, the glory of the God of Israel*

came from the way of the east. . . . And, behold, the glory of the Lord filled the house" (ch. 43:2, 17).

(3) Establishing of David's throne—*"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper and shall execute judgment and justice in the earth"* (Jer. 23:5 and context).

(4) There will be rejoicing—*"And the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away"* (Isa. 35:10); *"Ye shall go out with joy and be led forth with peace"* (Isa. 55:12); *"Sing in the height of Zion"* (Jer. 31:12; Isa. 51:11).

(5) There will be salvation—*"I will greatly rejoice in the LORD, my soul shall be joyful in my God: for he hath clothed me with the robe of righteousness, as a bridegroom decked himself with ornaments, and as a bride adorneth herself with her jewels"* (Isa. 61:10).

(6) The shekinah glory will overshadow Jerusalem and its inhabitants—*"And the Lord will create upon every dwelling place in Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense" (canopy and a pavilion, R.S.V.)* (Isa. 4:5).

(7) The earth will be blessed—*"The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them"* (Ezek. 34:27) [See also vv. 20-31].

SUMMARY

(1) Messiah was to be of David's line.

(2) To reign as King over all Israel.

(3) The throne to be established in Zion, whence the law of Jehovah is to go forth. Isa. 2.

(4) The King thus enthroned, to reign to the ends of the earth—*"He shall have dominion also from sea to sea, and from the river to the ends of the earth"* (Psa. 72:8).

[For the material in this chapter I am greatly indebted to a study of *"God's Oath"* by Ford C. Ottman.]

Chapter Fourteen

THE RESURRECTIONS

THE RESURRECTION OF CHRIST

Having commented on the resurrection of Christ in the chapter on *Change in the Intermediate State,* further comment is not needed here. We present therefore only scriptures which are proofs that He is risen. Luke 24:6; 1 Cor. 15:20; Matt. 27:52, 53; Lev. 23:10, 11.

RESURRECTION OF BELIEVERS

These will be raised when the Lord comes again. The Bible speaks of order, or ranks—*"But every man in his own order."* The word "order" here is a military term, and can better be translated "band" (company or regiment). First, there was to be the resurrection of Christ; *"afterward they that are Christ's at his coming"* (1 Cor. 15:23). This resurrection will bring about a physical, immediate change—*"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"* (1 Cor. 15:52). Some in the early church may have felt that those who died in the Lord would have a place inferior to those who would be alive when the Lord came. They are shown that positions in the future life will be no different for those "who die" in the Lord and those who "remain" until He comes again—*"For this we say unto you by the word of the Lord, that we which are alive and remain*

unto the coming of the Lord shall not prevent them which are asleep." The word *prevent* here is an old English word meaning *precede*—"*The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*" (1 Thess. 4:14-17).

CHARACTER OF THE RESURRECTION OF BELIEVERS

The resurrection of believers is spoken of by Jesus as "*the resurrection of the just*"—"*For thou shalt be recompensed at the resurrection of the just*" (Luke 14:14).

The coming of Christ, the resurrection of the just, and the translation of the living believers, is the hope of the Church. None therefore should hesitate heartily to embrace this truth. At the same time, this hope is a purifying hope (1 John 3:3) and those who look for His appearing do not live careless lives. It is one thing to preach Christ's coming; it is quite another to be living for His coming.

The apostle Paul, perhaps as saintly a man as ever lived, looked upon readiness for resurrection as a serious matter. Concerning himself, he said, "*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection* (*out-resurrection*) *of the dead*" (Phil. 3:10, 11). Weymouth translates it this way—"*I long to know Christ and the power which is his resurrection, and to share in his sufferings and die even as he died; in the hope that I may attain to the resurrection from among the dead.*"

RESURRECTION THE HOPE OF BELIEVERS

Job in patriarchal times, said, "*For I know that my redeemer liveth, and that he shall stand at the latter day upon*

the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25). Paul, as a representative Jew, said, *"So worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust"* (Acts 24:14, 15).

RESURRECTION ABOLISHES DEATH

Physical death was an important part of the curse imposed on Adam's disobedience. It was passed on to all men owing to the Adamic, or sinful, nature with which they are born. At the resurrection of the righteous this curse is removed—*"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ"* (1 Cor. 15:55-57).

HOW ARE THE DEAD RAISED?

Paul raises a question concerning the resurrection, saying, *"But some man will say, how are the dead raised up? and with what body do they come?"* (1 Cor. 15:35). He then answers as follows,*"That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body"* (vv. 37, 38). Paul likens our present bodies to seed which is sown. As the harvest comes from the seed, so the resurrection will come from what we have sown. The seed sown does not come forth, but is productive of that which does come forth—*"It is sown a natural body: it is raised a spiritual body"* (v. 44),

and a heavenly body—*"As we have borne the image of the earthy, we shall also bear the image of the heavenly"* (v. 49).

THE NEW BODY WILL BE INCORRUPTIBLE

"We look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). "Vile body" should read "body of humiliation"—*"For this corruptible must put on incorruption, and this mortal must put on immortality"* (1 Cor. 15:53). The glorified body will be similar to that of our Lord Jesus—*"It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"* (1 John 3:2).

DEGREES OF BRIGHTNESS IN THE RESURRECTION

We use the term "brightness" because our resurrection bodies will be celestial and are likened to the glory of the stars—*"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another"* (1 Cor. 15:40). We now inhabit terrestrial bodies, bodies related to the earth. In the resurrection, these bodies will be celestial, related to heaven.

The Scriptures indicate that there will be degrees of glory—*"There is one glory of the sun, and another glory of the moon, and another glory of the stars"* (v. 41). Even among the stars *"one star differeth from another star in glory"* (v. 41). We may well consider that, according to our character and service here will we be rewarded with glory there.

THE RESURRECTION OF THE WICKED

"Then cometh the end" (1 Cor. 15:24). This takes us to the time of the final judgment, separated from the

resurrection of the righteous by a thousand years, according to the Book of Revelation—*"But the rest of the dead lived not again until the thousand years were finished"* (Rev. 20:5). With the resurrection of the wicked will come the final judgment—*"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works"* (Rev. 20: 11, 12).

Bodies of the Wicked

The question may be asked, Will the resurrection bodies of the wicked be immortal? The bodies of the righteous will be immortal, what good reason have we for believing it will be otherwise with the wicked? Immortal means free from death. That which is immortal will live forever. If the unrighteous are doomed to everlasting punishment, then they are to live forever. Their resurrection bodies will be in prepartion for that life.

Their bodies also will be spiritual—*"It is sown a natural body, it is raised a spiritual body.* Jesus made no distinction between the bodies of the redeemed and the unredeemed—*"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"* (John 5:28, 29).

The belief that the bodies of the wicked will not be material raises the question with some concerning the

literalness of eternal torment by fire, for how could literal, material fire affect that which is spirit? But Jesus spoke of the fire as literal—"Where their worm dieth not and the fire is not quenched. . . . Cf. Mark 9:43-48.

Chapter Fifteen

THE JUDGMENT OF BELIEVERS

Different judgments are spoken of in the Scriptures, but we are interested here only in those which are of commanding importance.

JUDGMENT OF THE BELIEVER'S SINS

Jesus said, *"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"* (John 5:24). This is a precious promise; the word "condemnation" means "judgment." The believer's sins were judged at the cross, enabling the believer to say, *"There is therefore now no condemnation to them which are in Christ Jesus"* (Rom. 8:1). No Christian who seeks the will of God, need fear coming judgment. Christ bore our sins in His own body on the tree. But let us not abuse this provision. Believing that Christ bore the penalty of sin, assuring the believer eternal life, there is a teaching that once saved, such a believer can never be lost and that, though through neglect or sin reward might be lost, salvation cannot be forfeited. For those choosing careless living, presuming on their standing, there may come a great awakening—*"For unto whomsoever much is given, of him shall be much required"* (Luke 12:48).

BELIEVER'S SELF-JUDGMENT

The faithful follower of the Lord judges himself. May this never be interpreted to mean that he goes about with a spirit of self-condemnation when he ought to rejoice in

the work which Christ has wrought in his behalf. It means that, when he finds shortcomings in his life, he does not lightly pass them by. He judges them, making wrongs right where this is necessary. He looks then unto Christ who is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

THE JUDGMENT SEAT OF CHRIST

There are those who believe the judgment seat of Christ and the final judgment are the same. Among those who believe the resurrection of the righteous takes place before the resurrection of the wicked, the general belief is that the judgment seat of Christ is the time believers will be judged to be rewarded *"according as every man's work shall be."* As with many another Biblical truth, there are some things connected with this judgment that are not easily ascertained. Many look upon this judgment as if it held nothing more serious than reward or loss of reward.

WHAT IS OF FIRST IMPORTANCE?

That which is of first importance is salvation. We are saved by faith. But saving faith proves itself by the life which we live—*"But be ye doers of the word, and not hearers only, deceiving your own selves"* (James 1:22). James was speaking to believers, not to sinners when he wrote these words. At the judgment seat of Christ works are prominent, the equality of our faith being shown by the life we have lived. If we walk by faith, we live in all good conscience toward God, and bring forth the fruit of faith in character and labor.

JUDGMENT ACCORDING TO WORKS

Does this judgment include our words? *"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."* Meaning of the word "idle" is "unprofitable." Some may feel

rather embarrassed when they face their words. Some are adept in judging others. We wonder how they will face their record—*"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ"* (Rom. 14:10); *"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"* (Gal. 6:7, 8). To whom were these words written, to sinners or to believers? Rewards being according to works, they who sow to the flesh, living ungodly lives, will have for their harvest corruption, and will corruption inherit the kingdom of God? *"If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear"* (1 Pet. 1:17). The apostolic writers did not pass the judgment seat of Christ off as something lightly to be considered. Neither did the Holy Spirit—*"And I will give unto every one of you according to your works"* (Rev. 2:23); *"And behold I come quickly; and my reward is with me, to give every man according as his work shall be"* (Rev. 22:12). If God is going to give each according to his works, then, *"if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live"* (Rom. 8:13). This was spoken to believers. It is they who must make their choice. Having been saved, they may then live after the flesh and perish, or they may live after the Spirit and live.

CONCERNING GOOD AND BAD

" . . . According to that he hath done, whether it be good or bad." (2 Cor. 5:10). Strong's Concordance says bad, "kakos," means "worthless, depraved, injurious, bad, evil, harm, ill, noisome, wicked." These are strong words.

According to Young "kakos" is translated *amiss* once, *evil* twice, *grievously* once, *miserably* once, and *sore* once. Weymouth translates *bad* as *worthless*, but in the footnote says it is a stronger term than worthless. The Twentieth Century Version translates it *worthless*. It is hard to feel that worthless, bad, depraved, wicked, people are going to receive nothing more than loss of reward.

THE GREAT DAY OF ATONEMENT

How the Lord will conduct the judgment, we must leave to Him. There is good news, however, for those who love the Lord and seek His will.

When Jesus died on the cross He fulfilled the work of the day of atonement as it is presented in Leviticus sixteen. Having obtained eternal redemption for us (Heb. 9:12), the veil of the temple was rent from the top to the bottom (Matt. 27:51), opening for us a new and living way, through the veil, that is to say, his flesh (Heb. 10:20). As our great High Priest He passed into the heavens (Heb. 4:14). Full redemption is ours and restoration to fellowship with God, even though we be compassed with infirmities.

But is there not another feature to this great day of atonement? There are those who speak of "The Feasts of the Lord" in Leviticus twenty-three as "Jewish Feasts" limiting them to the Jews. As an example, one interprets the "Blowing of Trumpets" as "prophetic of the future regathering of Israel." We believe the feasts reach farther than the Jews. Christ, the antitype of the passover, is not limited to Israel. The wave sheaf, setting forth His resurrection, is not limited to Israel. The risen Christ is for all the world. Pentecost, with its typical loaves, is not Jewish only. The two loaves set forth that the Pentecostal blessing was for both Jew and Gentile. If the

feasts fulfilled set forth typical benefits which were to be for all, then the unfulfilled feasts must also. The feast of trumpets will most probably be fulfilled in the rapture of the Church, consisting of both Jew and Gentile believers. Then, following this great event, comes the Day of Atonement—*"In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation"* (Lev. 23:24); *"And on the seventh day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you: and ye shall afflict your souls and offer an offering made by fire unto the LORD"* (v. 27).

The fullness of the meaning of the great day of atonement and of its marvelous provisions for the believer will break upon the consciousness of the saints at the judgment seat of Christ, when they will finally and fully be apprehended—*"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that which he hath done, whether it be bad or good. Knowing therefore the terror of the Lord, we persuade men"* (2 Cor. 5:10, 11). If the judgment seat of Christ is for believers only, then all will have to turn to Him, as Israel will do at the time of their deliverance (Zech. 13:1) and say, "This is our Lord, we have waited for Him."

Having been caught up in the rapture, now to receive the fruit of our walk on earth, that alone which can atone and wipe the record clear is the presentation before the Father of that which Christ has done, making us accepted in the Beloved. God forbid that we live carelessly, but God be thanked for the provision made for those who love Him!

Chapter Sixteen

THE LAST JUDGMENT

THE JUDGE

In the Book of Hebrews we read, *"And to God the Judge of all"* (Heb. 12:23). In John's Gospel Christ is set forth as the Judge and the reasons for this are given—*"For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they which have done evil, unto the resurrection of damnation"* (John 5:25-29). When Paul spoke at Athens, he said, God *"hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead"* (Acts 17:31). As God now saves through Christ, He will finally judge through Christ. As He was *in Christ* reconciling the world, He will *in Christ* judge—*"For the Father judgeth no man, but hath committed all judgment unto the Son"* (John 5:22).

GOD VINDICATED

There are many things which we cannot understand now. The judgment will make everything clear. It will be the "revelation" of the righteous judgment of God (Rom. 2:5), when the secrets, or inmost lives, of men

will be made manifest (Rom. 2:16; 1 Cor. 3:13). The judgment will prove that God is just and righteous.

MAN'S TRUE CHARACTER REVEALED

Much is hidden at present. All will be exposed at the judgment—*"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they which are otherwise cannot be hid"* (1 Tim. 5:24, 25).

WRATH AWAITS THE UNRIGHTEOUS

When showing the Christless world that the gospel was "the goodness of God," provided for the purpose of leading *"to repentance"* (Rom. 2:4), Paul warned, *"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds"* (Rom. 2:5, 6).

MAN'S MORAL CONSCIOUSNESS AN EVIDENCE OF MORAL GOVERNMENT

The heathen who know nothing of the law given through Moses, are seen in Romans as witnesses to man's moral consciousness—*"For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the mean while accusing or excusing one another"* (Rom. 2:14, 15). Sinful man cannot escape his own conscience and conscience will probably be one of the witnesses at the judgment.

PRESENT PENALTIES FALL SHORT

Even where honest decisions by judges, juries, and all of us are sought in our present life, great mistakes are

sometimes made. And in this life tragic evils go uncovered or are unrighteously handled. There is need of a just judgment. This can be meted out only by a Judge that is infinite, perfect in wisdom, able to discern the thoughts and intents of the heart, without partiality and perfectly just. Wherever there is unjust condemnation now, truth will be seen in its proper light at the judgment; where the guilty may go free now, they will face their doom when they stand before Him whose penetrating eyes are as a flame of fire.

PRESENT PUNISHMENTS

Present punishments may be suffered in three ways. Man may suffer in mind, in body, and in loss of the things which he may possess. In this life one man suffers more in mind if he takes a dime than another suffers for the crime of murder. The conscience of the one is keen and tender, that of the other is seared as with a hot iron. The judgment will change this. Many have been perplexed as they have seen the prosperity of the wicked. Job said, *"Wherefore do the wicked live, become old, yea, are mighty in power"* (Job. 21:7, with the verses that follow). David stumbled as he saw the prosperity of the wicked—*"When I thought to know this, it was too painful for me."* It was when he considered their end that his heart was consoled: *"until I went into the sanctuary of God; then understood I their end"* (Psa. 73).

MAN'S NATURE FITS HIM FOR JUDGMENT

Three characteristics in man fit him for judgment—memory, conscience, and character. We are told that memory retains every event in life. Crowded out of conscious activity by other things, certain occasions bring memories back in clearness. This is evidenced in the rich man who was in hell. As he asked Abraham for alleviation of his sufferings, Abraham answered, *"Son,*

remember that thou in thy lifetime receivedst thy good things" (Luke 16:25). One has said, "Memory is a process of self-registry."

Conscience also will bear witness—*"Their conscience also bearing them witness . . . in the day when God shall judge the secrets of men by Jesus Christ"* (Rom. 2: 15, 16).

While memory and conscience are faculties fitting man for judgment, the judgment will be upon character. The warning for the present is *"Harden not your hearts"* (Heb. 3:8), and, *"Today if ye will hear his voice, harden not your hearts"* (v. 15). At the judgment hearts will be already hardened beyond remedy or otherwise as far as their destiny is concerned. Some there are *"without feeling"* (Eph. 4:19). Nothing at present moves their hardened hearts. It will be different at the judgment. Then God *"will render to every man according to his deeds"* (Rom. 2:6). [Note the place which conscience and memory will fill (Luke 16.] In the parable, when the Nobleman returns, having received the kingdom, to the slothful servant He says, *"Out of thine own mouth will I judge thee"* (Luke 19:22).

Books will be opened at the judgment. Nothing will be left to chance. Every man will face his own record, and, when it is over, all will have to say *"Thou art righteous O Lord, which art and wast, and shalt be, because thou hast judged thus"* (Rev. 16:5).

THE GROUNDS OF JUDGMENT

Judgment will be according to moral law, since God is the Moral Governor of the world. Character will be revealed in the light of Divine truth. Seeing themselves in the light of this truth, every mouth will be stopped and all the unregenerate world will become guilty before God (Rom. 3:19).

Outstanding among the questions of the judgment will be, "What have you done with Jesus which is called Christ? This is seen in the presence of the book of life—*"And another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works"* (Rev. 20:12).

WHY THE BOOK OF LIFE?

Those who believe in a "general judgment" at the end of the world, believe that all, both the saved and unsaved, will be judged at the white throne judgment. It becomes easy therefore for them to interpret that the book of life will be the witness to salvation of the redeemed and a witness to the condemnation of those who have rejected the gospel.

For those who believe the judgment of the righteous and that of the unrighteous will not take place at the same time, the answer is not so simple. Two thoughts, both of which we believe to be correct, have been presented. The first is that the presence of the book of life with the names of the unsaved not written therein will be a testimony against them. If their names are not there, the question will be why are they not there? This awesome fact will leave them speechless and condemned.

There also is the belief that persons accepting Christ during the kingdom age or millennium will have to be judged *"according as their works shall be"* as the Church had been judged before the judgment seat of Christ. The names of these would appear in the book of life. These will go into life eternal while the wicked go into eternal woe.

Chapter Seventeen

THE MEDIATORIAL KINGDOM

A MEDIATOR IN THE MILLENNIUM

There is now *"one mediator between God and men, the man Christ Jesus"* (1 Tim. 2:5). Will His priesthood cease when He comes to reign as King? If children will be born in the kingdom age with a nature inherited from Adam which will require stern government for the rebellious, likened unto ruling "with a rod of iron," and if conversions will take place, preparing people for eternal blessing, then there will be need of the priestly office as well as that of King. Were Christ to vacate His priestly position, becoming a King only, then the world would be left without necessary priestly representation. When He gave His life a ransom, He alone became worthy to plead the merits of that ransom. Certainly the coming kingdom will not be a time of retrogression.

In Jeremiah it is written: *"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth"* (Jer. 23:5). This describes His kingship. The verse following says: *"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."* These verses indicate that He will be both Ruler and Redeemer. Zechariah clearly prophesies the union of the kingship and the priesthood in Messiah (Zech. 6:13).

Another support for the belief that Christ's mediatorship will not end with His coming for the Church is His priesthood "after the order of Melchizedek." Melchizedek was king-priest—*"And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God"* (Gen. 14:18). When the prophet spoke concerning the priesthood of Christ, he said: *"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek"* (Psa. 110:4). In connection with this priesthood there is the latent promise also of His kingship—*"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen"* (Psa. 110:5, 6).

THE CONSUMMATION

By consummation is meant the arriving at completeness. This takes us to the end of time. Part of this consummation will be the passing away of our present heaven and earth (2 Pet. 3:12) and the establishing of *"new heavens and a new earth wherein dwelleth righteousness"* (v. 13; Rev. 21). Concerning this time W. Pope says, "This will include the end of Christ's mediatorial kingdom, which, as it respects man, will be the finished redemption of the race, and its restoration to the divine ideal and primary purpose of the Creator." This consummation will be realized at the time of the final judgment —*"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death"* (1 Cor. 15:24-26). "There will be an ending of the Redeemer's Kingdom—the kingdom of grace translated into glory."

THE MEDIATORIAL ECONOMY WILL CEASE

In the eternal kingdom the Son incarnate will cease

to mediate. Since this cessation is at the time of the final judgment, His mediatorship must continue until that time. But with this there will be a new beginning—*'And he that sat upon the throne said, Behold, I make all things new'* (Rev. 21:5). In fulfillment of John 17:21, *'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us,'* man is taken up into the US of the Triune God and will need a mediator no longer."

WHY THE MEDIATORIAL ECONOMY WILL CEASE

The mediatorial kingdom will cease because its ends have been attained. Christ *"must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."* Since death is not destroyed until the time of the final judgment, Christ does not deliver up the mediatorial kingdom to the Father until that time (1 Cor. 15:28). In connection with the last judgment, *"the sea gave up the dead which were in it; and death and hell (hades) delivered up the dead which were in them: and they were judged every man according to their works"* (Rev. 20:13). Then what happens to death and hades? —"And death and hell (hades) were cast into the lake of fire" (Rev. 20:14). There will be no more death after the time of the final judgment and there will no longer be an intermediate state. Then, and not till then, does Christ's mediatorial kingdom end. Furthermore, there will be no need of a mediatorial relationship, because Satan, the accuser, will finally have met his doom. No more will there be an accuser of the brethren.

A NEW BEGINNING

Quoting again from Pope: "The kingdom will have a new beginning—the kingdom of the new heavens and new earth (2 Pet. 3:13). The subject kingdom of Christ

(1 Cor. 15:28) will merge into that of the Father (Rev. 21:22, 23), that the triune God may be all in all."

THE SUBJECTION OF CHRIST

When the Scripture says, *"For he hath put all things under his feet"* (1 Cor. 15:27), it also says, *"But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him"* (v. 27). The apostle wishes to make it clear that the subjecting does not include the subjecting of the Father.

Then comes the statement, *"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all"* (1 Cor. 15:28). On the surface this subjection to the Father would look like the end of any government by the Son.

The Scofield Bible interprets the surrender of the kingdom as follows: "Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over the earth, and reign one thousand years. The kingdom of heaven, thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province from the great kingdom of God. When this is done the Son will deliver up the kingdom (of heaven) to God, even the Father, that "God" (the triune God, Father, Son, and Holy Spirit) may be all in all."

A WIDER INTERPRETATION OF CHRIST'S SUBJECTION

While recognizing the truth of the Messianic kingdom over which Christ will reign, the fuller view of this surrender of the kingdom would seem to include the history of man from the fall of Adam to that time. At the fall God gave promise that the seed of the woman should bruise

the serpent's head (Gen. 3:15). From that hour until the kingdom is delivered up the world has been the scene of the great conflict between light and darkness, a conflict which will not be finally settled until, at the judgment, Satan is cast into the lake of fire (Rev. 20:10). The kingdom of God will have finally triumphed through the Seed of the woman over every enemy; the world to which Adam was conformed will finally be rid of the usurper who has fought for so many centuries in an effort to rule. Then, the mediatorial kingdom will come to an end.

THE SUBJECTION FURTHER EXPLAINED

The delivering up of the kingdom "appears to contemplate a point of time when Christ, having put down all enemies under His feet, will abdicate and submit even Himself to the Most High, but its meaning cannot be a violation of Col. 1:16, *"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."—The Person of Christ,* Mackintosh.

That the subjection does not mean that our Lord Jesus Christ becomes subject as a creature, having triumped over every enemy, is shown in His position in the New Heavens and New Earth, where our Lord Jesus continues eminent—*"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it"* (Rev. 21:22); *"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof"* (Rev. 21:23); *"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"* (Rev. 22:1); *"And there shall be no*

more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3).

THE SUBJECTION ILLUSTRATED

Dr. Adam Clarke has provided a good illustration of Christ's delivering up the kingdom to God the Father: "The kingdom delivered up to God the Father is an allusion to the case of Roman governors of provinces who, when their administration was ended, delivered up their kingdom, or government, into the hands of the emperor." When Jesus delivers up the kingdom, He can then say with finality, *"I have finished the work which thou gavest me to do,"* redemption being finally completed, Satan conquered forever, death, the last enemy, being destroyed, and all things being prepared for *"new heavens and a new earth, wherein dwelleth righteousness."*

(cf. Note 18)

Chapter Eighteen

THE FINAL STATE

A NEW HEAVEN AND A NEW EARTH

The general belief is that the new heavens and new earth present a view of the final home of the redeemed. In an earlier lesson it was mentioned that some believe that Israel, to whom earthly promises are prominent, will be eternally an earthly people. We make no such affirmation. We do well, however, to mention in connection with this lesson some reasons why those who think thus arrive at their conclusions. In the first place there are to be *"a new heaven and a new earth"* (Rev. 21:1). In this new heaven and new earth righteousness will dwell (2 Pet. 3:13). If righteousness is to dwell in the new earth, it must be inhabited, for righteousness is a moral quality, and only persons possess such qualities, and persons must have a place of abode. If inhabited, by whom? The holy city coming down from God out of heaven (Rev. 21:2) would imply that such moving must be toward the new earth—*"The nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it"* (v. 24). This indicates earthly inhabitants. If all are glorified, then there will be a glorified heaven and earth as well as glorified people.

THE FINAL STATE OF THE RIGHTEOUS

Chapters twenty-one and twenty-two of Revelation ought to be read for a description of the final state of the righteous. Ponder these additional thoughts:

(1) Their state will be one of rest. We now rest the salvation of our souls in the finished work of Christ—*"For we which have believed do enter into rest"* (Heb. 4:3). But the rest of eternity will be an eternal deliverance from the arduous labors and fierce struggles of this life—*"That they may rest from their labors: and their works do follow them"* (Rev. 14:13).

(2) Their qualities within and their surroundings will all be holy—*"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life"* (Rev. 21:27).

(3) Their communion with God will be unhindered. How often we long for communion, but find ourselves hindered. This will be no more, for, *"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God"* (Rev. 21:3).

(4) Their associates will be holy, *"the spirits of just men made perfect"* (Heb. 12:23).

THE FINAL STATE OF THE WICKED

Scripture speaks of the final state of the wicked as *"everlasting destruction from the presence of the Lord"* (2 Thess. 1:7), *"where their worm dieth not, and the fire is not quenched"* (Mark 9:44), *"to whom is reserved the blackness of darkness for ever"* (Jude 13).

It is impossible to determine precisely what eternal punishment of the wicked will be, and, since the doom which the Bible sets forth makes the subject so serious, it should be with the greatest of care that we speak on the subject. From the Scriptures we know that it will be complete absence from the presence of God. This is most probably the meaning of *"blackness of darkness."* Since *"God is*

light, and in him is no darkness at all," this blackness would indicate that the wicked will be so far banished from His presence that not a ray of light from the holiness of His countenance, nor a glimmer of light from the Home of the redeemed will ever reach them. Then will they know the full meaning of being *"without God and without hope."*

Sin is perversion of good—*"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt"* (Isaiah 57:20). If this is so in this life, what may the disturbance be in eternity to the soul that is then under the complete control of sin and the ways of sin. This condtion is described as *"weeping, and wailing, and gnashing of teeth"* (Matt. 8:12). While hell is spoken of as *"a furnace of fire"* (Matt. 13:42), concerning the pangs of hell the Bible says *"and then he shall reward every man according to his works"* (Matt. 16:27). It must be that memory and human conscience will find a large place in determining the degree of suffering that will be endured. Of how much greater punishment will a convicting conscience of earth's greatest reprobates be when memory brings forth the remembrance of the deeds which were done in the body. This alone would be sufficient to cause men to gnaw their tongues in pain.

SUMMARY OF NEW HEAVENS AND NEW EARTH

We conclude our study in Eschatology with a brief outline concerning the eternal home of the redeemed.

(1) The present heaven and earth will pass away (2 Peter 3:10; Heb. 1:12). Many believe through a study of the many promises that the world abideth forever, that these scriptures refer to a renovation of the earth, *"the whole creation being delivered from the bondage of corruption, into the glorious liberty of the children of*

God" (Rom. 8:22), sin, with all that sin can produce, being forever purged away. Others believe there will be a literal destruction of the present world, not a destruction of its world-order only.

(2) New heavens and a new earth will be brought forth (2 Peter 3:13; Rev. 21:1). Those who believe in a renovation of the earth, believe the heavens and the earth being new, means that everything will be renewed; the earth will return to its condition before the fall of man; the heavens will be rid of *"principalities and powers"* of evil. Holy communion between heaven and earth will be unbroken, holiness unto the Lord will everywhere abound.

(3) Revelation, chapters twenty-one and twenty-two give us the only clear glimpse of conditions as they will obtain in the new heavens and new earth. The New Jerusalem is seen, spoken of as the Lamb's wife. But a city is not a city if uninhabited. Therefore the New Jerusalem must be the eternal home of the Bride of Christ. But see its intimate relation to things of the earth. John saw the holy city *"coming down from God out of heaven"* (Rev. 21:2). Then he heard a great voice which said—*"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."* This would indicate that, in the time of the new heavens and new earth, God's presence will be very close to this earth, so close that *"the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it"* (Rev. 21:24). So marvelous is the picture that Wm. Pope in his work on Theology suggests that heaven and earth will be made one. We must not forget, however, that, while the revelation given to John shows such intimacy between the new

heavens and new earth, they are yet held to be a heaven and an earth. When we get launched out into the marvelous depths of the truth of God, the only expression that seems fitting is *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out"* (Rom. 11:33).

NOTES

Note 1. (See page 6)

THE HOLY SPIRIT

Since the Holy Spirit is "the eternal Spirit" He has ever been one with the Father and the Son. His personality, while recognized in the Old Testament, does not become prominent until New Testament times. His coming at Pentecost was for the purpose of carrying out His New Testament work in co-operation with the atoning work of Christ.

The unity of the Godhead is set forth in such Scriptures as Deut. 6:4; 1 Kings 8:60; Isa. 44:6. The distinctions in the Godhead are set forth in such Scriptures as Gen. 1:26; 3:22; 11:7; John 14:16, 23, 26.

This unity and distinction may well be seen in the following:

1. The priestly blessing (Num. 6:23-27).
2. The Lord of hosts (Isa. 6:3).
3. The baptismal formula (Matt. 28:19).

Meaning of Pneuma

The Greek word for *spirit* is *pneuma*. Orginally it had the meaning of breath. From this it came to mean wind. Gradually the meaning *spirit* was developed.

In early times when the Spirit of God was used, it referred to the Divine energy in contrast with the weakness of the flesh. (Isa. 31:3). It was God in action. When the Spirit moved upon the face of the waters (Gen. 1:2) it was God's energizing power over a world in chaos, bringing about its order and beauty (Psa. 104:30). By the energizing power of the Spirit, life was given to man (Gen. 2:7). The record shows many ways in which the Spirit moved in the lives of men. Some examples are Samson endued with power (Judges 14:6); others with wisdom and skill (Ex. 31:2-5; 35:31; 28:3). It was by the Spirit that prophetic truths were given (Ezek. 2:2; 8:3; 11:1, 24.)

Activities of the Spirit

The Holy Spirit is spoken of as the Spirit of God in both the Old and the New Testaments, special emphasis on His holiness being set forth in the New Testament.

In the Old Testament Book of Joel blessings of the Spirit which were to be in New Testament times are set forth (Joel 2:28, 29). In the New Testament we learn that it is He who would become the drawing power in salvation (John 16:7-11). As the Administrator for Christ it is He that would take the things of Christ and reveal them (John 15:26; 16:14), becoming the active agent in producing the life of Christ in those who believe (Eph. 3:13-21). And it is He who provides effective power in spreading the Gospel. Acts 1:8.

Note 2. (See page 15)

OLD TESTAMENT ACTIVITIES OF THE SPIRIT

Many activities of the Spirit are set forth in the Old Testament. Among these are the following:

1. He moved on the face of the waters in Gen. 1:2.
2. He strove with men (Gen. 6:3).
3. He came upon men for service (Ex. 31:3).
4. He provided ability for leadership (Judges 3:10; 6:34; 11:29; Num. 11:25).
5. He anointed men for kingship (1 Sam. 10:10; 16:13).
6. Empowered with strength and ability. (Judges 14:6, 19; 15:14).
7. Gave inspired utterance to the prophets (1 Sam. 19:20; 1 Chron. 12:18; 2 Chron. 20:14; 1 Peter 1:11).
8. There are times also when the Holy Spirit caused ungodly men to fulfill the Divine purpose (John 11:51; 18:14).

Note 3. (See page 40)

PURPOSE OF PENTECOST

At Pentecost the Holy Spirit came as it had been foretold in the Feast of Pentecost (Lev. 23:15-22). When this Pentecostal assembling took place in Israel it was to express appreciation for the wheat harvest which God had given, as the offering of the wave sheaf had commemorated the beginning of the barley harvest. Little did Israel know that God had in this feast a marvelous type of the advent of the Spirit, through whom the New Testament Church was to be brought into being. The type could not be fulfilled until Jesus had made atonement, had been raised and glorified (John 7:38); then was fulfilled the prophecies of the Old Testament which

foretold that the Spirit would be poured out on all flesh, Gentiles as well as Jews. Joel 2:28, 29.

The gift of the Holy Spirit was necessary that the purpose of the atonement might be completed. It is by the indwelling Spirit that the life of Christ becomes a reality in Christian experience and we become united to Christ in the redemption which He has purchased through His sacrificial offering in our behalf. As our Lord Jesus died to atone for sin, the Holy Spirit has come that we might triumph over sin. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Dr. Pope makes the distinction between the new birth by the Spirit and the baptism in the Spirit that the Baptism is the stronger energy of the Spirit already received in the new birth.

Note 4. (See page 55)

TONGUES IN ACTS AND IN 1 CORINTHIANS

1. Those who believe speaking in other tongues accompanies a full baptism with the Holy Spirit go to the Book of Acts for their proof. Those who oppose this position go to First Corinthians, chapters twelve and fourteen. The one says we should go to the Book which enlightens concerning the experience, the other says we must go to the Epistles where we find apostolic doctrine.

2. In the Book of Acts all spoke with other tongues upon receiving the Spirit; in the Epistle public speaking in tongues is to be limited.

3. When all began to speak with other tongues upon being filled with the Spirit, no interpreter was sought. Some may say there was no need of an interpreter at Pentecost since those who heard were interpreters enough. We must not forget that this was not the case when the Spirit was poured out at Caesarea and Ephesus. Acts 10:44; 19:6). It is after a person is filled with the Spirit that he is to look for interpretation when he speaks in the church gatherings (1 Cor. 14:27, 28).

4. In the Book of Acts the speaking was the outburst of the Spirit, filling all; in the Epistle the human spirit is to be controlled. "If I pray in an unknown tongue, my spirit prayeth, but the understanding is unfruitful" (1 Cor. 14:14). The human spirit is

quickened and the soul of him who would speak would be edified through speaking. But he must remember that in the church his own ecstasy must be surrendered to the edifying of the whole gathering, rather than to his individual blessing.

5. In the Book of Acts the speaking of all upon their infilling is encouraged (Acts 2:4; 10:44; 19:6); in the Epistle limitation is encouraged.

Note 5. (See page 63)

CHARISMA

"Charisma is a gift of grace, a gift involving grace (charis) on the part of God as Donor. It is used:

1. Of His free bestowments upon sinners (Rom. 5:15, 16; 6:23; 11:29).
2. Of His endowments upon believers by the operation of the Holy Spirit in the churches (Rom. 12:6; 1 Cor. 1:7; 12:4, 9, 28, 30, 31; 1 Tim. 4:14; 2 Tim. 1:6; 1 Peter 4:10).
3. Of that which is imparted through human instruction (Rom. 1:11).
4. Of gracious deliverances granted in answer to the prayers of fellow-believers (2 Cor. 1:11)."

—W. E. Vine

Note 6. (See page 67)

MANIFESTATIONS OF DIVINE POWER

G. C. Berkhouwser in "The Providence of God" (page 242) says: "He who thinks that he can say with certainty that miracles can no longer occur may seriously ask himself whether he thinks in terms of God's power over the world or from a secret capitulation to determinism."

Note 7. (See page 73)

PURPOSE OF PROPHECY

The Pulpit Commentary says on Gen. 20:7: "prophet, nabi, from nabar, means 'To cause to bubble up,' hence to pour forth—the office was two fold, to announce the will of God to men; also to intercede with God."

"The Hebrew word for prophet signifies one who speaks under pressure of Divine favor. Gesenius derives the word from the root equivalent 'to boil forth'; to 'gush out'; to flow as a fountain."

"The prophet is specially to be regarded as the spokesman of the Almighty. He is the announcer of a Divine message, and the message may refer to the past, present, or future. It may be a revelation, a warning, a rebuke, or an exhortation, a promise, or a predication."

Biblical Hermeneutics, —Terry

"The prophets were in a peculiar sense the spiritual watchmen of Judah and Israel, the representatives of divine truth and holiness, whose part it was to keep a wakeful and jealous eye upon the manners of the times, to detect and reprove the symptoms of defection which appeared and by every means in their power foster and encourage the spirit of real godliness."—*Dr. Fairborn.*

"The Scriptures indicate the probability that one prophet often made use of material provided by another prophet. (Compare Isa. 2:1-4; Micah 4:1-3). The word once uttered by an inspired man became the common property of the chosen people and was used by them as times and occasions served."—*Terry.*

Hengstenberg says: "Such verbal repetitions must not be, by any means, considered as unintentional reminiscences. They served to exhibit that the prophets acknowledged one another as the organs of the Holy Spirit."

Note 8. (See page 74)

SPEAKING IN TONGUES

The gift of tongues is a language bestowed by the Holy Spirit to the spirit of man, and thus becomes subject to his will. He can speak, or refrain from speaking. If this were not so he would be but a machine in the power of the Holy Spirit.

Speaking in tongues is shown to be always in order in our private devotions since "He that speaketh in an unknown tongue edifieth himself."

In public worship, where the purpose is the edification of others as well as ourselves, rules are given whereby the speaking should be governed.

When we say the gift of tongues is an impartation to our own spirits, we at the same time recognize the speaking as a manifestation of the Holy Spirit, the result of the Holy Spirit's quickening

and enriching our own spirit. As Dr. Pope says: "He mingles His life and breath with ours." While Dr. Pope does not say this concerning speaking in other tongues, he sees that the whole Christian life is the result of the Holy Spirit "mingling His life and breath with ours."

Milton S. Terry in "Biblical Hermeneutics" says: "A mysterious manifestation of spiritual ecstasy appears in the New Testament glossalalia, or gift of speaking with tongues. At Pentecost . . . they began to speak in other tongues as the Spirit gave them utterance (Acts 2:3, 4). A like display was manifest at the conversion of Cornelius (Acts 10:44) and at Ephesus (Acts 19:6). But the most extensive treatment of the subject is found in First Corinthians fourteen. From this Corinthian epistle it appears:

1. That it was a supernatural gift, that marked with a measure of novelty the first outpourings of the Gospel of Christ.
2. There were different kinds, or classes of tongues (1 Cor. 12:10).
3. The speaking with tongues was a speaking unto God rather than man (1 Cor. 14:2).
4. It was an utterance of mysteries, which edified the subjective spirit of the speaker (v. 4), but was unintelligible to the common understanding (v. 14).
5. The speaking with tongues took the form of worship, and manifested itself in prayer, singing, and thanksgiving (vv. 14-16).
6. Though edifying the speaker it did not tend to edify the church unless one gifted with interpretation, either the speaker himself, or another, explained what was uttered.
7. It was a sign to the unbeliever . . . calculated on the whole to lead souls as had no sympathy with the Gospel to say these speakers were either mad or filled with wine (v. 23; Acts 2:13).
8. It was a gift for which one might thank God (v. 18), and not to be forbidden in the church (v. 39), but was to be coveted less than . . . the gift of prophesying unto the edification of the church (vv. 1, 5, 19).
9. At Pentecost it took the form of appropriating the various dialects of the hearers, so as to fill them with wonder and amazement (Acts 2:5-12). Certainly the speaking with tongues in the Corinthian church was accomplished with no such effect as on the hearers at Pentecost. The notion that this glossolalia was a supernatural gift, by which the first preachers of the Gospel were enabled to proclaim the Word of life in the various languages has little in its favor."

Note 9. (See page 85)

THE SPIRITUAL WALK

God has purpose in filling the believer with the Holy Spirit, a purpose set forth in the Epistles. (1) There is the provision made for our salvation. Christ made the atonement, the Spirit leads to the atonement (John 16:7-11). (2) Then comes the spiritual life to which we are called. "For ye are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

1. The purpose of redemption is to restore redeemed man to obedience and union with God.
2. To this end, through the New Covenant, God has provided the Holy Spirit as the agent through whom "the law of the Spirit of life" is given (Rom. 8:2), that through the indwelling life of the Spirit those who believe may be delivered "from the law of sin and death" (Rom. 8:2).
3. At Calvary redemption was provided for us, at Pentecost the Spirit was given that He might work in us the benefits of redemption for which Christ died.

SPIRITUAL CONFLICT

For him who trusts in Jesus there are two sources of spiritual conflict, the one is internal, the other external.

1. The Internal Conflict. This is explained as "the flesh lusteth (or desires) against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17). Works of the flesh are then stated (vv. 19-21), which, if continued to be followed, mean that "they which do such things shall not inherit the kingdom of God" (v. 21). The "carnal mind," or "mind of the flesh" (Rom. 8:5-8) must by the Spirit be brought under control through establishing of the Christ-life.
2. The External Conflict. This is a conflict "against principalities and powers" (Eph. 6:12). In the old life we "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:3).

Saved by grace, our adversary the devil, through the forces at his command, seeks to plunge us again into the ways from which we have been saved. Here comes in our victory. It is our faith in the redemption which is in Christ Jesus and the indwelling Holy Spirit of God. Were we to trust in human strength we

would fail. As we rely on the power of God we are enabled to triumph. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (John 16:33). As Head of the Church, at Calvary Jesus triumphed over Satan in our behalf; now, by the Holy Spirit He triumphs in us as we yield and trust. This shows the need of a complete consecration of our lives to God and a full yielding of our wills to the will of the Divine. It is the yielded, trusting heart which overcomes. "Thanks be unto God which giveth us the victory through our Lord and Saviour Jesus Christ." (1 Cor. 15:57).

Note 10. (See page 153)

INFANT BAPTISM

"Augustine, the father of salvation of infants through baptism, believed there were but two destinies, the right hand and the left hand. Infants which died could not be on the right hand, since Adam's transgression was imputed to them; they must therefore be on the left hand, doomed to eternal damnation.

"His sense of justice, however, could not reconcile itself with his decision and he wrote to his friend Jerome, "In all sincerity, when I come to treat of the punishment of infants, believe that I find myself in great embarrassment, and I absolutely know not what to reply.

"At the Council of Trent Augustine's doctrine was adopted, but its members differed as to the best method of disposing of the lost infants. The Dominicans fitted up a dark, subterraneous cavern for them, in which there was no fire, at least none such as that of the infernal regions, and in which they might be at least as happy as monks. This place was called Limbo. The Franciscans, more humane in their doctrine, determined that the infants, though they had never felt the sanctifying influence of holy water, should yet reside, not in dark caverns and holes of the earth, but in the sweet light and pure air of the upper world." Theodicy—Bledsoe.

Infant baptism is often called infant regeneration. Practice of infant baptism began early in the Church. It began with the teaching that in baptism the child was recognized as "in the family" of believers, which may be likened to adoption. This adoption would precede rather than follow regeneration. Regenerating grace would then await the time when the covenant child would make his personal dedication of himself, which would result in his personal regeneration. Scriptures on which this was founded were such as Acts 10:48; 16:15, 33; 1 Cor. 1:16.

In the process of time the rite of baptism came to be looked upon as regeneration itself, removing "original guilt" and counteracting by initial grace the bias to evil.

John Cunningham says: "Infant baptism is never heard of during the first hundred and fifty years of church history." Bishop Moule says: "In the New Testament we have not indeed any mention of infant baptism.—Few certain notices of infant baptism are to be found before the third century."

Note 11. (See page 153)

INFANT GUILT

We here seek to answer some of the opinions concerning the sinfulness and guilt of infants. The sentences surrounded by quotation marks are quotations. These are followed by comments on the same.

1. "Infants are born perfectly innocent and holy." We agree as to their innocence but not as to their holiness since man is "born in sin and shapen in iniquity."
2. "They are born without any moral character whatsoever, and they are alike indifferent to good and evil." That they are born without moral character we agree, for character is the result of decision and experience. That they are born indifferent to good and evil we deny since they are "by nature the children of wrath" through the Adamic nature with which they are born.
3. "They are born with a strong bias to evil, though not totally corrupt." That they are born with a bias to evil we agree; as to what is meant by being totally corrupt, there is need of explanation. They surely are not born as bad as they might become, but they are born with a bias to evil which reaches to every part of their nature.
4. "They are born in a state of unholiness, but through the atonement of Christ, in a state of justification, or innocence, and, if they die in infancy they will be infallibly saved." This we believe to be a reasonable doctrine.
5. "They are born in a state of sinfulness and guilt, amounting to total depravity: and that, not withstanding the atonement of Christ, some of them, dying in infancy, may perish everlastingly." Largely we disapprove this position. Although born with a sinful tendency, they are not born guilty for "sin is the transgression of the law" and they have not as yet consciously transgressed either the law which was given through Moses or the

law of conscience. Since they have transgressed no law, we believe none of them will be everlastingly lost should they die in infancy for "where there is no law, there is no transgression!"

6. **"They are born in a state of pollution and guilt but, through the atonement of Christ all who die in infancy will be infallibly saved."**

The statement under heading four seems the more reasonable and scriptural. All children are born with a bias to evil, or in a state of unholiness, but they are not born polluted and guilty. "Where there is no law there is no transgression."

Those who take the positions expressed under headings five and six argue for infant guilt that children are subject to death which is "the wages of sin," and to sickness and the many sorrows of life, all of which have resulted from the fall. The argument is that all, including infants, share Adam's guilt, which is proved in that they partake of sickness, sorrow, and death which have resulted from the fall and which proves their guilt of Adam's transgression.

The error is in failing to recognize the difference between natural results of the fall, called by some "natural depravity," or "physical depravity," and the moral results of the fall which is called "moral depravity," known as "enmity against God." Man is subject to both the natural curse of the fall, and possession of the moral tendencies to evil, but he is not guilty until he has transgressed for "sin is the transgression of the law." He is born in possession of that which will transgress, but he is innocent, or not guilty, until he has transgressed. The principle within him requires atonement, but it is through the law as our schoolmaster, showing us the exceeding sinfulness of sin, that we have made known to us our need of a Saviour.

Note 12. (See page 166)

FUTURE LIFE A FANCY

Marx makes religion to be "a chimera, which means an empty fancy, created by man to make an unbearable life bearable." "Oppressed by miserable reality, man has created in religion all sorts of illusions whereby he could escape his misery." He looked upon religion as an anesthetic that turns man's thoughts away from the earthly, actual life and leaves him unable to revolt against its injustices.

Freud explained the phenomenon of religion as a result of man's defenselessness against the threats of nature, with which he is surrounded and menaced. A world of imagination was thus conjured out of the sheer necessity of making human helplessness endurable. Rewards and a hereafter were products of such imaginings, but were only religious fancies.

How different are these opinions of men of confessed miseries from the bright and blessed hope of the Gospel, confirmed in our hearts by the Holy Spirit of God.

Note 13. (See page 179)

SHEOL

Concerning Sheol Keil and Delitsch say: "Sheol denotes the place where departed souls are gathered after death; it is from an infinitive form meaning 'to demand,' 'the demanding applied,' and is applied to the place which inexorably summons all men into its shade."

As to consciousness in sheol, it is implied yet the Scriptures are not explicit. Consciousness is implied in such statements as "was gathered to his people" (Gen. 25:8; 35:29) and "for I will go down into the grave (lit. sheol) unto my son mourning." (Gen. 37:35.)

While Eccl. 9:5 says "For the living know that they shall die: but the dead know not anything," we must remember that Ecclesiastes was written from the viewpoint of the natural man—man under the sun. Isaiah speaks clearly of conscious existence after death (Isa. 14:9-11), but it is the New Testament to which we must turn for full evidence.

THE BOTTOMLESS PIT OF ABYSS

W. E. Vine informs us that Abyss is from abussos, from A-intensive, and bussos, a depth— bottomless. It describes an immeasurable depth, the underworld, the lower regions, the abyss, or sheol. "Deep," in Rom. 10:7 and Luke 8:31 refers to the lower regions as the abode of demons, out of which they can be let loose. (Rev. 11:7; 17:8). It is found seven times in the Apocalypse (9:1, 2, 11; 11:7; 17:8; 20:1-3.) In Rev. 9:1,2 the R.V. has "pit of the abyss."

Note 14. (See page 186)

POSTMILLENNIALISM

Dr. Shedd, a postmillennialist, interprets Rev. 20:4-6 as follows: "They lived with Christ by faith in Him and this spiritual life was a spiritual resurrection from 'dead in trespasses and sins,' and, as a reward for their spiritual devotion even to martyrdom, they reign in the heavenly paradise with Christ in His spiritual reign, during the remarkable period of the triumph of the Gospel upon earth which is denominated the millennium. The martyrs are honored above the mass of believers, by a co-reign with the Redeemer during the millennium (now). The Church generally does not participate in the triumph of its Head until after the millennium (gospel age) and final judgment." (Systematic Theology, vol. 2, pages 644, 645).

Augustine explains the two resurrections as follows: "The binding of Satan is spiritual and the reign on earth of Christ is spiritual. The martyrs, as disembodied spirits, reign spiritually with their Lord." (p. 645, vol. 2, Dr. Shedd's Theology).

Dr. Hodge beautifully symbolizes the kingdom. He says: "Concerning the time that Christ assumed this (mediatorial) office let us briefly state that it was at the time when He ascended to the Father and sat down at His right hand. This is proved because the Old Testament predictions of his kingdom (Psa. 2:6 etc.) are in the New Testament applied to the 'first' advent. John the Baptist declared that the kingdom of heaven was at hand. Christ declared 'the kingdom of God is come unto you,' and likens it to a field of wheat and tares that are growing together.

"Christ's kingly administration of the affairs of his people is first providential. He administers His providential government over the universe with the design of accomplishing thereby the support, defense, enrichment and glorification of His people. It is accomplished by the dispensation of His Spirit effectually calling, sanctifying, comforting, preserving, raising, and glorifying His people. It is accomplished by His prescribing the form and order, and the functions of His Church, the officers who are to act, as the organs of those functions and laws which they are to administer. By designating the persons who are successively to assume those offices, by means of a spiritual call, expressed in that witness of the Spirit, the leadings of providence, and the call of the brethren." (Outline of Theology, pp. 430, 431.)

Christ's kingdom is declared to be a spiritual kingdom in that the King is not an earthly sovereign. His throne is in heaven; his scepter is spiritual; spiritual men make up His kingdom; all the blessings and penalties of the kingdom are spiritual.

ACCORDING TO POSTMILLENNIALISM

1. The resurrection of the righteous and the wicked take place together. (Matt. 16:27; 25:31-33; John 5:28, 29; 2 Thess. 1:7-11.)
2. This will take place at the coming of Christ and the final judgment.
3. The millennium will precede this time, being a time of world-wide blessing, the result of the Gospel.

POSTMILLENNIAL OBJECTION TO PREMILLENNIALISM

1. Premillennialism builds too largely on Rev. 20:1-10 which is highly figurative and symbolic language.
2. The resurrection spoken of here may refer to the spiritual resurrection of salvation.
3. Postmillennialism objects to separating the resurrection and judgment of the righteous from that of the wicked.
4. It says Premillennialism ignores the gradual growth of the Kingdom of God, making it to require a sudden catastrophe.
5. It is not reasonable that saints, raised to spiritual existence and manner of living should reign on the earth over those living material lives.
6. Premillennialism tends to superficial work in that it holds that the Gospel is to be preached merely "as a witness" to all nations.
7. It tends to pessimism since it carries the view that the world is to grow worse until the Lord comes. Such belief destroys the motive which inspires to highest effort.

Note 15. (See page 187)

AMILLENNIAL OBJECTION TO BOTH POST AND PREMILLENIALISM

1. In both, Rev. 20:1-10 is given too much prominence. If taken literally, it certainly favors premillennialism.
2. Nowhere does the Scripture say the saints reign on the earth a thousand years; it does not say where they reign.
3. The visions in the Book of Revelation are highly figurative, or symbolic; in them John passes at will from earth to heaven and back again.
4. The teaching of both the Old and New Testaments sets forth the ultimate triumph of the Kingdom of God on earth. The

Postmillennialists have an impossible task of trying to find a place for their conception of the future. The New Testament teaches the constant expectancy of the coming of Christ. The Premillennialists overload their program of the future so that one staggers under the burden.

5. Conclusion. One event occupies the central place in the vision (Rev. 20:1-10), the second coming of the Lord, the final judgment, and the eternal kingdom of God and of Christ.

Note 16. (See page 187)

PREMILLENNIAL OBJECTION TO POSTMILLENNIALISM

1. It ignores the obvious meaning of Rev. 20:1-10 and many other Scriptures which favor premillennialism.
2. It ignores the Scriptures which teach that wickedness will be ripe when Christ returns.
3. It ignores the scriptural teaching concerning Antichrist (2 Thess. 2:1-11).
4. It ignores the sudden happenings by which the kingdom is to be ushered in.
5. It fails to consider the many Old Testament prophecies which refer to a glorious time of blessing under the reign of Christ on the earth.
6. It makes no place in its teaching for the New Testament expectation of Christ's return, putting at least a thousand years between us and His coming.

ADVENTIST TEACHING

During the period of Rev. 20:1-3, 7 Satan and fallen angels will roam the desolated earth, the saints having been caught up, the ungodly having been destroyed (2 Thess. 1:7, 8). Rev. 20:4 shows the righteous dwelling in heaven with Christ. The new earth will be the eternal home of the righteous.

Note 17. (See page 213)

THE MILLENNIUM

There were differences of opinion in early Christianity concerning the Millennium. Justin Martyr said "I, and others, who are right

minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned and enlarged as the prophets Ezekiel and Isaiah, and others declare. . . . And, further, there was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation made to him, that those who believed in our Christ would dwell a thousand years at Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place."

Biblical Hermeneutics, —Terry
Pages 374, 375

MILLENNIAL PROMISES

1. God's kingdom is to fill the earth. Zech. 9:10; Num. 14:22; Isa. 40:5.
2. Israel is to be made a blessing. Isa. 49:6; Acts 13:47.
3. Israel is to be restored. Isa. 11; see vv. 11, 12; Jer. 16:14-19; 23:3-8; 30; Zeph. 3:13-20; Zech. 10:8-12.
4. The Spirit is to be poured out on all flesh. Joel 2:28.
5. The Kingdom of Christ is to fill the earth. Dan. 2:44 Psa. 2:8; Mal. 1:11.
6. The knowledge of God is to be universal. Jer. 31:34.
7. Jesus will be the center. Jer. 3:17.

Note 18. (See page 259)

THE SUBJECTION OF CHRIST

The Pulpit Commentary gives the following:
"Christ having finished the work that was given Him to do, resigns His Mediatorial office. "Then cometh the end."

"God shall be 'all in all' means that man will no longer be treated on the basis of Christ's Mediatorship, but now, the Mediation removed, each man shall reap the fruit of his doings. All men will hereafter subjectively realize within them the absolute One as they have never before."

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INDEX

Abraham's Bosom 181
Abrahamic Covenant 214
Amillennialism 186
Angels at Revelation of Christ 200
Apostleship 137, 138
Apostolic office 135
Apostles, of different order 139
Atonement, Day of 247
Baptism 149-152
  Immersion or sprinkling 152
  Infant 152
  John's 149
  New Testament 150
  Old Testament 149
  Saving ordinance 151
  Triune 151
Belief in the Hereafter 173, 174
Believer's self-judgment 244
Bishops 141
Blessed hope 190
Blackstone 202
Book of life 253
Boyd, Frank M. .. 79, 193, 199
Bride of Christ 105
Bride and Body 106
Christ, Bridegroom 197
  And the kingdom 229
  And world sovereignty .. 205
  Resurrection ministry 96
  Revelation 198
  To be subject 257
Christian election 200, 221
Choice of Israel 215
Church, The 91
  Apostles 135
  Body of Christ 77, 105
  Bride 105
Broadest term 105
Civil duties 120
Destiny 158
Divinely defended 114
Duty of officers 147
Erroneous government 127
Founded at Pentecost 100
Government 119, 121, 125, 127, 129, 131, 133, 134
Guardian of truth 107
Head of 104
High calling 107
Holiness of 112-114
Imperfections 112
Israel and 91
Judaism and 101
Kingdom and 94
Members 103, 119, 123
Mission 155-157
Mystery of 102, 196
New Testament 98
Old Testament 128
Ordinances 149
Organism 115, 116
Organization 126, 130, 131
Qualities 111, 118
Rapture 191
Revelation 198
Roman development 109, 128
Spirit indwelt 104
Temple 106
Types and symbols 100, 104
Unity and variety 111
Visible 108, 116, 117
Church of Rome 128
Churches, local 108
Consummation 255, 257
Council of Jerusalem 101
Council of Trent 99

Covenant with Abraham 214
Covenant with David 229
Cyprian, Saint 110
Darkness and Dawn 64
Day of atonement 247
Deacons 145, 147
Deaconesses 146
Dealing with sin 114
Death 176
  Annihilation 176
  Physical 171
  Separation 173, 175
Decline of the kingdom 229
Degrees of resurrection blessing 241
Discerning of spirits 69
Election of Israel 214, 216
Elders 144, 147
Enduement with power 53
Error, Romish 117
Eucharist 153
Exodus of Christ 174
Evangelists 142, 143
Faith, gift of 70
Faithful remnant 227
Farr, Dr. 21, 22
Farrar, Frederic W. 64, 65
Final judgment 249
  God the Judge 249
  God vindicated 249
Final state 260, 261
First fruits, type 182
Flesh and spirit 83, 84
Future existence 165
  Of righteous 165-168
  Of unrighteous 168-170
Future kingdom .. 203, 204, 211
Gifts of the Spirit 63-78
  Faith 70
  Graces 78
  Healing 70
  Persons 75
  Romans 12 78
Gehenna 179
Gentile blessing 220
Gentiles, times of 222
Godhead, unity and trinity 5
Good and bad 246
Gordon, A. J. 6, 58, 59
Government, apostolic 130
Grant, F. W. 225
Grave, New Testament 179
  Qeber 177
Hades 179
Head of Church 104
High calling of Church 107
Holiness of Church 112, 113
Holy Spirit
  In apostles and prophets 17
  In Christ 16, 59
  In Church 104
  Personality 9
  Scriptures given by 6
  Seal and earnest 29
Holy Spirit in
  believers 31, 39, 60
  Conviction 32
  Fruit 35
  Guidance 35
  Intercession 35
  Regeneration 32
  Salvation 31
  Service 37
  Spiritual life 33, 34
  Witness to sonship 33
Imperfections in Church 112
Infant baptism 152, 153
Inspirational sessions 64
Interpretation of tongues 75
Israel
  Choice of 214, 215
  Church and 91
  Restoration 218
Israel's present blindness 222
  Blindness not permanent 223, 224
  Present rejection 223
  Restoration 224
  Scope of promises 92
  Warning to 226

Jerusalem Council ... 101
Jews on immortality ... 177
Jewish remnant ... 218
Judgment
Believers' sins ... 244
Ground of ... 252
Man's real character ... 250
Seat of Christ ... 245
Self judgment ... 244
Of wrath ... 250
Kingdom ... 96
Apostolic expectation ... 232
Conditions of ... 235, 236
In manifestation ... 97
Jewish expectation ... 232
Now in abeyance ... 235
Preached by Early Church ... 96
Promises of restoration ... 230, 232
Summary ... 237
Will come ... 235
King ... 208, 232
Coming ... 208
Where born ... 232
Lights for candlestick ... 24
Lord's Supper ... 153
Mackintosh on Spirit ... 11
Man and judgment ... 251
Manifestations criticized ... 66
Mediator in Millennium ... 254
Mediatorial economy ... 255, 256
Mediatorial kingdom ... 254
Membership in Church 103, 122
Miley, John ... 165
Millennium, writers on ... 211
Barnabas ... 212
Irenaeus ... 213
Justin ... 213
Papias ... 212
Millennial Mediator ... 254
Ministry, Christ's resurrection ... 96
Miracles, working of ... 70
Misguided ambition ... 219
Mission of Church ... 155
Morgenstern, J. ... 219
Moral consciousness ... 250
Murray, Andrew ... 61
Meyer, F. B. ... 59
Newberry Bible ... 146, 150
New beginning ... 256
New birth and Spirit filled ... 40-42, 44
New bodies in resurrection 241
New heavens and earth ... 262
New Testament Church 98, 100
Offenders ... 115
Officers, church ... 147
Oil ... 23
At cleansing of leper ... 27
In life of Jesus ... 25
Type of Holy Spirit ... 26
Ordinances ... 149
Paradise ... 182, 183
Pardington, Geo. P. ... 20,21
Parousia ... 191
Pastors ... 145
Paul's apostleship ... 138
Pearlman, Myer ... 53, 68, 121, 123, 153
Pentecost ... 40
Pentecost and the Church ... 100
Pentecostal evidences ... 47
Persons, gifts of ... 75
Pope, Wm. Burt ... 256
Positions, Catholic and Protestant ... 98
Postmillennialism ... 185
Power, enduement with ... 53
Premillennialism ... 187, 188
Present penalties short ... 250
Prophecy ... 71
Prophets ... 141
Purgatory ... 180
Rapture ... 191, 192, 193
Redeemed in revelation ... 200
Relations in Church ... 121, 123
Remnant, Jewish ... 218, 225-227
Resurrection ... 238, 239

Believers 238, 239
Christ 238
End of death 240
Hope in 239
How? 240
Wicked 241
Resurrection Bodies 241
Revelation of Christ 192, 198
Roman Church, development 109
Rome on the Church 98
Romish error 117
Scofield Bible 8, 25, 95
Scope of Israel's promises 92
Scriptures by Spirit 6, 8
Self-judgment 244
Sheol 178
Simpson, A. B. 59
Sleep of the soul 176
Soul and body 172
Soul sleeping 176
Spirit's energy 63
Spirit and flesh 83
Spiritual gifts 63, 77
Spiritual qualities 118, 122
Spiritual walk 83
Strong, Augustus 126, 200
Subjection of Christ 257-259
Supernatural in Early Church 64
Tabernacle, its dedication 23
Testimonies concerning the Spirit
Hopkins 60
Macdonald, A. B. 56
Rees, Dr. 55
Stevens, G. B. 55
Torrey, R. A. 60
Weinel 64
Times, reckoning of 195
Times of restitution 233, 234
Titles of church members 123
Tongues 47, 49-51, 73
Tongues, interpretation 75
Trent, Council of 97
Tribulation, remnant 225
Triune baptism 151
Unity and Variety in Church 111
Vine 145
Wakefield 143
Wedding supper 197
Woman of Revelation twelve 225
Word of knowledge 68
Word of wisdom 67
World sovereignty of Christ 205
Working of miracles 70
Zahn 143

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